

Jesus Christ Himself:

The Sample, Source and Substance of Salvation.

A PRIVATE'S TRIBUTE TO THE "KING OF KINGS."

BY D. C. TAYLOR,

TYRONE, PA.

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Jesus Christ himself

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THE SAMPLE, SOURCE AND SUBSTANCE

OF

SALVATION.

“THE LEADER-OF-THE-FILE OF THEIR SALVATION.” (*τον ἀρχηγὸν τῆς σωτηρίας αὐτῶν*) Hebrews 2 : 10 ; 1 Peter 3 : 18 ; Matt. 20 : 23 ; 19 : 28 ; Rev. 3 : 21.

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BY D. C. TAYLOR,
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BY D. C. TAYLOR,

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MY INSPIRATION.

I have written what I have, and as I have, for reasons which the reader has a right to know. It was easier for me to write than not to write; much easier to write my own way than another's. Not every reader has the time and disposition to examine all that I have written, but it has been written so that he who reads a quarter of it cannot miss its ruling thought, and he who reads it all will not be able to forget it. I dearly love the Christian Church and all its teachers and as many of its doctrines as to me are true. For over forty years my opportunities for observation of the members and the management of individual churches have been, for a layman, many and complete. The churches were of every name and size and rank. I am sorry that I must report that I have never known a single one of them whose members faithfully fulfilled the obligations of their covenant, or followed any leader in a way to make him feel he could depend upon them. As the traitor to the twelve, in numbers, were the faithful to the faithless; the reverse of what is normal. Yet there was no church of all of them so small and poor and low, that its latent moral power, if the whole of it were utilized, would not exceed the open, operating energy of any of the others, howsoever large and well equipped and prosperous. I have been searching for the secret of the church's practical disloyalty to Christ. If Christianity has triumphed, as we see it has, with only Gideon's band engaged, what might we not expect if all the host were loyal? Let any one compare the loyalty to Christ of any local church he knows with that of any married woman in it to her husband, and remember that the real church is called, because it is, "the bride of Christ." He, too, will marvel at the breadth and depth and height of spiritual whoredom even in the best of churches, and will long to learn its cause and remedy. But where in all the bounds of Christendom is there a pastor, preacher

or professor teaching that the Christian can and must be faithful to the Christ? Almost all believe that holiness is not attainable on earth, and almost all of them are glad in that belief. If any one should preach that holiness is necessary for salvation, and is its peculiar and essential feature, he would be derided, hated, excommunicated. The common doctrines tell us that the justified are saved, presumably without sanctification; that the sanctified could not be saved without justification; that a faith in Christ attains eternal life without relation to the faith's continuance, or to its fruits in *holy* living.

Let me tell you of a pair of doctors of divinity. I have heard the one repeatedly declare that if a former sinner came to have the holiness of God, and substitutionary sacrifice had not been offered or provided for his past offences, he would sink to hell and ought to. The other told me that if I had ever had a faith in substitutionary sacrifice, eternal life is mine, though I should cease to have that faith, and even should antagonize the doctrine. Many a time, in what are called revivals, have I heard the like expressions. They are at home in orthodox theology whose doctrine of the substitutionary sacrifice of Christ suggests and recommends and brings about no real righteousness of God in those believing it. That many reach that righteousness is due to other doctrines and considerations which antagonize the former and are held by its opponents. The loyal will be holy and because, in some of them, the loyalty succeeds their faith in substitutionary sacrifice, they credit all that loyalty and all its blessings to that faith; whereas the inmost essence of the loyalty to Christ is such a faith in Christ himself as counts and treats him as the rightful, only Lord of spirit, soul and body, or of love and thought and life. This faith of loyalty includes the faith of trust and credence. A faith of trust and credence can exist

without the faith of loyalty, and be extremely boastful of its fancied loyalty in its denial of the loyalty of all whose notions of the truths of Christ are not its own. The faith of loyalty and trust and credence may exist and flourish while ignoring, doubting or denying every doctrine of atonement by a substitutionary sacrifice. That doctrine its believers count and call the channel and the cause of all the good of Christianity. My investigation of the Scriptures, and my observation of the churches, lead me to the opposite conclusion, viz., that the doctrine is the channel and the cause of all the lack of good in Christianity so manifest in Christian churches; that the good we see has quite another channel, quite another cause; a cause and channel which the other chokes and hinders. Not only do the Scriptures never teach the doctrine; they antagonize it and proclaim the opposite, that Christ in nothing was our substitute, but was in everything our fellow and our head, and so completely master of his people's life that they possess his spirit and repeat his life and do not miss his suffering.

The orthodox have patented the trade mark, "evangelical." Of course their gospel is a welcome one to many who would shun their sins' effects without the need or possibility of shunning all their sinful causes as the sins they are. "He shall save his people from their sins" is seldom preached to saint or sinner, and as seldom is the preaching welcomed or believed. Said a lady: "Do not tell me that a Christian can and must be holy. I would not dare to be, lest I should die at once." Fearful to be faithful, but not fearful to be full of faith in substitutionary faithfulness. I know that theologians have invented many theories accounting for the fact and kind of holiness succeeding faith in substitutionary sacrifice. But holiness is sometimes found without that faith; and many have the faith without the holiness. Every partial theory, whatever be its fraction of the truth, must contradict itself and all the others. Believing and proclaiming that Messiah has the mission and the

might to make his people holy, is the mind and ministry of holy, happy angels; but to think and publish that Jehovah lacked ability and willingness and right to sanctify until he punished every sin eternally (in sinner or in substitute), is idiotic, worthy of a fallen nature, and without a word or hint of Scripture for foundation. The justice many honor is a creature of their own imagination. It never did exist in God. I am well aware that as the Scriptures have been given to us, with the mould and color of translators' prejudices, there are everywhere in them appearances which justify in part the orthodox opinion; well aware that these appearances have been so clearly marked that many have been ready to reject the Scriptures which antagonized their reason and their conscience. Notwithstanding its characteristic ignorance and guilt, the universal, human, so-called, conscience has been thought to voice the wise and holy law of God. At its best unable to appreciate or estimate how sinful sin is, and accustomed to decisions measuring the guilt and punishment of wrongs against the self, it is compelled to choose between exact retaliation and an arbitrary penal system; and it must imagine that its principles and practices are God's. Upon this very point Jehovah says: "My ways are not your ways, my thoughts are not your thoughts." What is arbitrary lacks the sanction of the law. Exact retaliation is impossible, for circumstances never can be equal. Another, and perhaps the only righteous, principle remains, the way and thought of God, who makes the punishment of sin inhere within it; makes the sin and punishment to start and stay and stop together. Sins forsaken cease existence, and the law has not the will or might to punish what does not exist. Inherent good or ill-desert is not transferable, and when we see Messiah suffering what for us would be inherent punishment, we know that our inherent sin is present too, in fact and force and not in fancy only; for the one effect has but the single cause. The Bible principle that law is not for right-

eous men exp'ains the multitudes of promises of pardon to sincere repentance, for the penitent's unrighteousness has ceased. This suggests that sacrifices may be representative of that repentance which the righteous spirit of the Christ of resurrection gives and fills, and which he was exalted, after crucifixion, to bestow. But this is not the place or time to tell you all that you will find by reading through the book. I may not close without reporting how I came to some conclusions reached. Seven years ago I undertook the study of the Bible with a new (to me) hypothesis in view. If the Bible meant to teach that on the human plane we call the physical, and which we share in common with the animals, (with its affections, mind and members wholly animal, but human animal,) it finds what it regards and calls a state of being sinful, would it read as it does now, or need but little change to make the doctrine clear? I was astonished and delighted to discover that I had a key which opened many passages before so closed and dark to me, although I started on my errand prejudiced against the theory, and hoping it would prove untrue, for I was anxious to uphold the cherished system of my former Christian life and teaching. My consciousness confirms conclusions reached. "I know that in my flesh is no good thing." By "flesh" I do not mean a quality of spirit, but the lowest plane of human nature, which I share with animals, and which I must contend against with all the strength my inmost spirit, bent on being righteous, can command. If from every quarter my temptations reached the Christ, the grace he had which made him victor over them is just the grace I need, and I can understand the value of the process making him my fellow, sharer of my troubles that I might become the sharer of his grace.

I do not claim that anything I write herein is altogether new, for I have seen the most of it in other writers' articles, but I have taken pains to find and show a warrant for it in the Scriptures, seeing that for want of it they lacked authority

and consequent acceptance. The Bible is our only source of information on the matters of the spirit, and the teacher lacking its endorsement even those who question its authority will fail to follow. Christ's religion and his Bible are, beyond the present notions of their heartiest disciples, reasonable and worthy of enthusiastic faith, a faith which counts them worthiest of treasures, worthiest of masters. Believe in Christ, the Christ himself, with every sort and all the stock of faith that you can muster, and as if you had no faith for aught beside, and you will have a story far beyond the stories ever told you. By a law as certain, changeless and conspicuous as any other law of nature, such a faith *in* Christ will rise into the faith *of* Christ, the only faith the Scriptures have associated with justification. Every one who has the proper faith in Christ himself will fraternize with every other, and the Church will come to be a unit when her members come to have the faith of Christ himself. God speed the day.

The Scriptures plainly teach that Christ was bearing in his body every human sin. With our reason and experience they also teach that sin was not transferred in any sense or measure from another to himself. The logic of the case a child can comprehend and argue. No one could share the common sin and fail to share the common fruit of it, the common duty of antagonizing it, the common need of being saved forever from it. The common fruit is certain; but the common obligation and the common need may not be met, but when they are they must be met together, and salvation will be linked with righteousness. For the common ailment there must be a common remedy. (The church, the body of the resurrected Christ, had been the body of his crucifixion.) If all the sin he bore was in the body of the Christ, what would deliver from the body would deliver from the sin. Then the righteous spirit which had faithfully antagonized the sin would be forever free from it. The righteousness of spirit which antagonizes every sin antagonizes every for-

mer sin, and is the quality of spirit which Messiah had and gives, and without which neither he nor we could ever be delivered from all sin. Any one antagonizing any sin as sin, antagonizes every sin as sin, and has no sin of spirit. Like mortality, sincerity pervades what it invades. Righteousness has no degrees. It is certain that if one could have the righteous spirit, (or the faith in righteousness,) of Christ, the righteousness of Christ would be his own. No one could receive the spirit of the Christ, or have his faith, but in the measure he believed in and responded to that spirit, or to Christ himself as its embodiment. That righteous spirit manifests itself in death to sin and life to God, the very facts and spirit of the crucifixion and the resurrection of the Christ, in which his people share and, with the Christ, are saved; or, if the phrase will suit you better, are preserved from going down to death eternal. To have his spirit is the only evidence we have that we are Christ's and share eternal life with him. What sin of ours Messiah bore while we continued all our own to bear, you may be able to discern with me if you will share my study of the Bible as I try to set it forth in later pages.

Grant the Bible all the inspiration of the letter that you please, that inspiration must advance into the meaning and the spirit. A certain, perfect text, however great its worth, would have that worth augmented vastly by a knowledge of its meaning, but its inmost spirit is its choicest treasure which can be appreciated or discovered only by a kindred spirit. The renderer's and reader's reason must accord with his who wrote, to get his meaning; and when all the meaning is exactly known there must be something in the spirit of the student harmonizing with the spirit of Jehovah to enable him to know the whole or what is best of what is written. There must be an inspiration for the body, for the soul and for the spirit, which the spirit, soul and body shall be able and accustomed to respond to, or the inspira-

tion will be practically absent. The reason and the Church are in a sense coördinate authorities with Scripture, but the reason must be reason, and the Church, not that which passes by the name, but that which has the spirit and obeys the will of Christ. Only he who wills to do the will of God shall know the doctrine thoroughly and rightly. Disagreements disappear as all are one in Christ. I can ask no better outcome for the reader than his closer and completest union with the Christ himself, the union of a member of the body with the head which fills and moves and satisfies the body, healthily responding to it, with its own peculiar life.

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Agreement as to Definitions.

If we can agree upon our definitions we may come to some agreement in our argument, especially if, reader, you and I are honest in our search for truth. But I am wholly ignorant of any of your definitions. Not one of mine may be acceptable to you, but could you not adopt them for a while, at least until you ascertain my meaning, when you would be free to substitute your terminology for mine, to clothe my thoughts in verbal garments of your own providing? If you insist that I must talk as you do, you demand a miracle impossible for me to work, while I request a reasonable and easy favor at your hands, and seek equality and no advantage. How the Bible suffers at the hands of many critics and interpreters who, set upon a theory and purpose of their own, ignore its plainest statements and suggestions, and supply to many a word a meaning foreign and impossible to it. What author can have justice done him while his words have definitions thrust upon them which he knows and says and shows do not belong to them? Until you catch his thought he is unread. Catch it and you are at liberty to harness it to suit yourself.

Were they Coincidences only?

One Summer, years ago, the question of the closing of the church came up again. I could never comprehend how any Christian could be satisfied with fewer opportunities of worship, or could move at all to keep his fellow Christians altogether from the worship they desired. Why should the member, absent in the the country, close the city church against his fellows not so highly favored? Why have the power, the wish, the thought of such a thing? Certainly the closing of the churches will not speed the coming of the Christ. Where the few are gathered Christ has promised and is certain to be present. The Master misses every meeting where the doors are closed against him and the few who love to meet him. So I mused one Friday night that summer as I studied, looking deeply into Jesus' promise, "Where two or three are gathered together in my name, there am I in the midst of them." Matthew 18 : 20. That night we were to have our ordinary meeting, and I meant to speak upon the promise. Having time for other meditation, Spurgeon's Treasury of David being handy to me, I was busy with his notes and others' comments on Psalm 8. For a while I wondered how the psalm could be connected with the promise, for I felt as if I had been led of God to study it. I found some hints that threw some light upon my previous study. Having yet some time before the meeting, something set me at the study of the 19th psalm.

Upon arriving at the church I took my seat, one deacon sitting just in front of me, another just behind me. The pastor being absent one of us must lead the meeting and I urged it on the former who consented. How I wished he would select my psalm for reading, for I could have spoken easily upon it. I felt like asking him to do so but was hindered by the thought that if the Lord desired that psalm he would direct the mind to its selection. After the opening exercises, deacon K. with evident uncertainty of what he was to read, was looking through the

pages of the Bible, and announced at last—would you believe it?—that he would read psalm 8. Was it the consciousness of God that overwhelmed me? I had the thought at least that He was present and controlling matters in my interest. What I said that night I deeply felt, and having told the story to the rest they seemed to feel with me. Coming to the meeting's close the leader said that he had read the psalm unconscious of desire to do so, but would like to read another he had chosen and had meant to use. What psalm would you expect he would announce? Think what you may of it, it was the nineteenth, that which I had turned to study after finishing the eighth. I cannot account for such an outcome of sincere desire for others' good, excepting that the Lord had honored it in fashion clear and beautiful and wonderfully helpful. You can calculate how many chances there would be against the leader choosing first the eighth, and then the nineteenth psalm, but would you call the choice coincidence or chance?

September 26th, 1888, a bitter disappointment came to me in business, involving serious loss. My mind and heart reverted often to 1 Cor. 10 : 13: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape; that ye may be able to bear it." I was less concerned about the loss I suffered than about my soul's ability to turn it into gain. I longed for power over disappointment, for a spirit richer for the loss of earthly riches. So to overcome is not an easy or a hasty task. Musing thus I started out at night to get what good I could in public worship. On the way I kept on thinking of the passage and desiring that the leader might be led to mention it. As I entered he was telling why he chose the chapter he was reading. He had been going through the first epistle to the Corinthians. Several chapters he passed over as unfit for general discussion. The ninth he would reserve for special study at another time. For the evening he preferred to read the tenth. On this he

spoke at length, but chiefly on the thirteenth verse, the very one that occupied my thoughts, the very chapter and the very verse that I had wished would be selected. I knew why I had thought of it, but why had he? He was not my pastor, it was not my church, and if they had been mine the combination of the circumstances would have been as wonderful. Another preacher present chose the verse for comment. Could I be silent when so wonderfully led, and others with me for my sake? Coincidence or chance is all that may appear to others, but experience like this is providence to me. It is a marvel that the Lord should be concerned, or seem to be, in my affairs. If it was not a matter of direct concern the marvel is no less that we are constituted so that things like these can happen to us.

Another time I started to attend a meeting at this church on 54th street, but was surprised to find it closed. I went on to 56th street, hoping that the Church of the Disciples would be open. It was, and I was very early. As I sat and waited for the folks to gather I was wondering who would lead and what his theme would be, and I was wishing he would choose the subject of my latest study. He came in rather late, and his announcement of the chapter he would read seemed purposely delayed as long as possible, but when it was announced it was the very one I had been wishing for, *Philippians 2d*. I had not been praying for it, for my heart was not concerned, and promises of such an answer are not given to us. I told the folks, all strangers to me, of the way I had been led and helped, and asked the leader after meeting how he came to choose the chapter. He said he had selected it an hour before he left his home for church, but knew no special reason why. His choice preceded mine and had no reference to me. My choice was of another meeting where I might have chosen a different subject. If the outcome was coincidence or chance alone, it was a curious one and marvellous. Would I be doing right or wisely not to think I had been led by some one who

controls us all? That my affairs involved so many others is the greatest puzzle to me. The facts remain whatever their philosophy.

More than twenty years ago I purchased for myself a home in A'bany, N. Y. It had been my custom not to let my balance at the bank become or stay reduced. So I made another business venture to secure the purchase money for the house. At first I was successful in a measure, but, determined to be satisfied with nothing less than all, I ventured yet more largely and, it may be, desperately. When the business of the week had closed I stood to lose much more than I had meant to make. My house had come to be tremendously expensive. You can imagine what my feelings were when going home on Saturday, not only with a heavy loss on hand but with the prospect of a larger one the coming week. It was before the days of ocean telegraphs, and news from London, to affect the market, could not be expected earlier than Wednesday. My present loss was bad enough, but the uncertainty of what it would become was vastly worse. Disappointment, shame and fear united to unstring my nerves, and to upset my temper. Everything went wrong at home, and no one could do right. So it seemed to me. And Sunday was no better to me, even with its worship. What the others thought of me I neither knew nor cared. Absorbed in worriment I was neglecting every duty. I was hoping much from Sunday evening's sermon. But, starting out for church, my wife desired to call on friends. This made us late and kept me from a seat except upon the outer stairs. This capped the climax of my misery. No exercise of will and no philosophising benefited me. I could not shake off my burden. I felt myself a wretch, and fool, and helpless; wicked and unworthy of forgiveness. Reaching home I was preparing to retire, though not expecting sleep, while needing it the more because the night before was sleepless. But I must go through the form, at least, of worship. I opened, how I

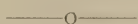
know not, at Matthew 6 : 19, "Lay not up for yourselves treasures on earth," etc. How well it suited all my circumstances. If I could understand the teaching, and could have its spirit, I would be relieved and rightened. I determined then and there to know, and feel, and have whatever good the passage had for me. The sixteen verses to the chapter's end, all bore upon my case. Carefully and prayerfully I read them once, and twice, and thrice. At last the closing verse possessed me. "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." There I was, worrying over Monday, when I knew that Sunday's evil was both worse and nearer. Only Monday had the management of Monday's troubles. But what of Sunday with its wickedness and folly? Ought I not to seek at once the kingdom and the righteousness of God, and let the other things take lower place? At once I sought the Lord's forgiveness, ignoring wholly all my business troubles. Righteousness; not riches, was my greatest want. Was I conscious of forgiveness? How could I be conscious of the feeling of another? Was I made or counted righteous? How could I know how God regarded me? But I could be conscious of sincerity in putting off my sin, and of the peace which filled my inmost being, banishing the worry and the thought of it, and giving me communion with the Lord. I could believe that God was reconciled to me, I was so reconciled to him. I laid me down and slept, and that till broad day light. In victory against temptation I had found the kingdom, and in putting off the sin had found the righteousness of God. Early in the morning I received and read the paper with the news from London that the market had advanced; the news we had not been expecting till the coming Wednesday. The voyage of the steamer was unusually quick. The news she brought would help the market in my favor. Before I could complete my business arrangements for the day the

market had so changed that all the loss I had been feeling disappeared, and soon I closed my ventures with the profit I had sought, and took the money off to Albany. When I found the peace of soul I sought on Sunday, I was ready to endure the loss I felt I could not miss on Monday. But instead of that I had the peace, the kingdom and the righteousness, and with them all the other things I was desiring; proving that the promise was exactly true. I did not select the passage whose consideration helped me so. How did it come to me? The peace I reached was not evolved from any will of mine, from aught of my philosophy. Though truly human I am certain it was not of human origin. It was another's peace, made over to me. Whose? No act or wish of mine could move or reach the winds and waves which brought the steamer on so swiftly. Who so ruled the loss, the worry and the wickedness, and with them all, the winds and waves, as to evolve from them the righteousness, the peace, the gain? Coincidence, or chance, or Christ? The largest reason and the largest comfort are connected with the last alternative. It is a matter of experience. When the reader is in any trouble let him try resort to God for peace and power over it; not chiefly to destroy the trouble, but to deliver from its domination. Only they who test are competent to judge of causes and effects. The mine of precious metals must be worked to gain its wealth. There is no merit in the work; there is no wealth without it. There is a mine of perfect peace, believe me; or believe in God who is himself the mine, in God in whose dominions is no chance.

Often, in my business, have I seen approaching loss and shuddered, not so much because I feared the loss of money, but because I feared that sense of disappointment, foolishness and almost guilt, which comes with losing ventures, even when they have been planned and pushed with all the righteousness and wisdom one could bring to bear upon them. I knew the worthlessness of riches as com-

pared with righteousness and trust in God; but losses would bring feelings that belied my better knowledge, feelings I was powerless to keep away. Sometimes I have had sufficient grace to go to God to ask him for the kind and quantity of grace I needed to accept the coming loss without a particle of pain of spirit; and there came to me, in the approach and onset and review of what I had been dreading, such a peace as banished all the sense of loss, and made itself a large delight to me, so sweet and so supreme it was; a peace uncommon, far above the common, and impossible to come from my philosophy or strength of will, for them I had abandoned. It came upon me from beyond me, from above me. If not from God, whence was it?

Coincidences, marvellous and many, such as those I have narrated, came upon me as I have been writing what I determine finally to share with others. I am unable to explain them. I wonder, and adore, and am profoundly grateful.



“Thought it not Robbery to be Equal with God.”

This rendering (Phil. 2 : 6) is commonplace and insignificant and cannot be correct. Adding nothing to the argument, it baffles comprehension by its very meagreness. The revision gives no better sense. “Counted it not a prize (Gr. a thing to be grasped,) to be on an equality with God.” Why such a statement? However true it is, what of it?

Mark well the scope of all the passage, starting in with “for,” (in the original) in verse 5, and emerging into “wherefore,” in verse 12.

The “for” looks back to what precedes. “Not the things belonging to themselves let every one particularly look to, but every one the things of others also (as particularly look to), *for* (ye ought to) mind and purpose this in you which also (was) in Jesus Christ (his mind and purpose).” The “this” refers to all around

it. “This, that I have told you, was in Jesus Christ, and ought to be in you.”

The introducing exhortation instances a curious Scripture idiom. Its negative is not a simple, final negative, emphatic and exclusive; but is meant to emphasize another following statement, positive, compared with it, and based upon it. Consideration of our own affairs is not condemned but made to be the measure, yet the opposite, of something so much more important that the former by comparison seems naught indeed. As you would look to matters of your own, let others’ matters have a previous and preferential looking to. In doing this your interests may seem to be neglected, but will really be promoted.

(See Acts 5 : 5. “Thou hast not lied to men.” Yet to men he had been lying most egregiously, and Peter knew it. But the lie to God was holding so much greater wickedness, that any lie to men was seeming to be nothing in comparison; and yet it gathered wickedness out of the lie to God within it. See also John 12 : 44, and 1 Pet. 3 : 21, etc.) The idiom is a common one and fruitful in suggestion, and deserving study.

Of all our individual affairs we think the most of what we call our rights, our dignity, etc.; claiming for ourselves most eagerly attention and respect which we are slow and loth to to see and feel we owe to others. We have our rights and perfect title to them, but the sense and greed of them need not be filling us. Others have their rights for us to render them, and we shall sooner, easier, better, gain our own by paying others what we owe them than by first exacting what is due to us. Such views and feelings dominated Jesus Christ.

Originally Jesus Christ was in the form of God, or, (speaking simply), in relation to the universe as its creator and its sovereign. As such a King he was entitled always, everywhere, to all the homage and obedience possible from all his subject creatures. And what he deemed his rights he had the power to enforce.

Unwilling service ceases to be service and, compelled, becomes the direst slav-

ery. Proper, loyal service is compatible with fullest liberty, the liberty of truth, the liberty of sons, the liberty of Christ, (Isaiah's *servant* of Jehovah.)

With all his rights and dignity the Lord would not exact unwilling service. He would rather lay aside the glory which would awe and frighten into formal service men whose loving service he was longing for and aiming to secure.

The Christ's original equality with God entitled him to service willing or unwilling, we would think; but not so he. Had he thought so, his humiliation would have been impossible and useless.

Not only would unwilling service be unwelcome to him, but compelling it would make unrighteous both the master and the servant.

Jehovah never could be otherwise than absolutely just to every being in the universe, himself and others. In the order of this justice, in the order of what ought to be, in the only order certain to maintain itself, he made the good inherent in the right, the evil in the wrong. This inherent, universal, everlasting order may not be at once apparent, but it must be present, and it will at last be manifested clearly.

In his justice God endowed the human nature with the freedom of the will. Without this element the human nature would be not imperfect only; it would not exist at all. In the strictest justice he respects and will not modify this freedom.

If justice has degrees, and if there were or could be preferences anywhere, the just one must be just to others first. This he cannot be while to himself unjust; this he cannot be and fail of justice to himself at last.

To show and exercise his sense and nature of the purest, fullest justice, Jehovah placed himself among his subjects, sharing all their obligations to be just to him and one another. He even found it just to let them slay him, not compelling them to justice. To all the laws of God and all the freedom of the human will he was obedient always,

even unto death, and that the cruel, shameful death of crucifixion.

This action of the author of the freedom of the human will was in the fullest freedom; every attribute, his justice with his love and wisdom, moving willingly, without constraint, without conditions. Such freedom of the will respects its like wherever found.

Paul would recommend respect and effort for the rights of others as not only manifestly righteous, but by far the better way to gain our rights from them. This, he says, was Jesus' thought and purpose and experience.

To seize another and compel his service makes the seized a slave. This is the sort of robbery, or seizure, that our text implies. The word appears but once in classic Greek, and in the Bible only here. For a kindred noun see Matt. 23 : 25 ; Luke 11 : 39, and Heb. 10 : 34. The kindred verb appears Matt. 11, 12 ; 13 : 19 ; John 6 : 15 ; 10 : 12, 28 : 29 ; Acts 8 : 39 ; 23 : 10 ; 2 Cor. 12 : 2, 4 ; 1 Thess. 4 : 17 ; Jude 23 ; Rev. 12 : 5. The kindred adjective appears Matt. 7 : 15 ; Luke 18 : 11 ; 1 Cor. 5 : 10, 11 ; 6 : 10. Everywhere there is the thought of force at least, and almost always the suggestion of unwillingness.

The classic instance of the word presents a story of kidnapping into slavery, the seizing out of freedom and coercing to unwilling service.

But neither spoils, nor prize, nor robbery, nor seizure, nor compelling service holds the thought of Paul in full. Turn to 1 Tim. 6 : 5. Here the word translated "gain," (*porismos*), has the termination "mos" of that translated "robbery," (*harpagmos*). That termination means the same in both. The common rendering, "supposing that gain is godliness," presents no reasonable idea. But the revision gives us "supposing that godliness is a way of gain." This we can understand. The "mos" suggests a way, a means, a matter, of the "gain" belonging to the noun. This suggestive termination, and the form of all the sentence, are in our Philipian text.

From Timothy, Philippians and Plutarch we may easily construct a parallel of thought. If godliness may be a way, a means, a thing of gain; equality with God may be a way, a means, a thing of seizing others, of compelling service; much as when the Greeks kidnapped the Cretan children. Nothing in the Greek original forbids this rendering of our text; "thought not equality with God a matter for compelling (others') service."

Instead of forcing service from his servants, Christ compelled himself most willingly into their state of being servants, where he recognized the right of God to fullest service, and the right of all his fellow-servants to the fullest proper service he could render them.

If Jesus Christ, in serving God and others, intermitted proper and peculiar rights which, at the last, both God and men would for his service freely render him, what if we should follow him, and share his spirit and his life of service? Would we not with him partake of the reward?

If God is working in us as in Jesus Christ, why should we not work out completely, as he did, that which to us would be salvation; that which to him was glory; that which to both is exaltation? Phil. 2 : 12.

In his state of service Jesus Christ has showed us what belongs to it—"obedience unto death"—a lesson better learned from his example than from all the terrors of the law, and from all the power and glory of Jehovah.

"Not the things belonging to themselves let every one particularly look to, but every one the things of others also, (as particularly look to); for ye ought to mind and purpose this in you which also was in Jesus Christ (his mind and purpose). Who, originally in the form of God as dominating others, thought not equality with God a matter for compelling others' service, but himself became a servant, and, obedient unto death, secured a willing exaltation from both God and men."

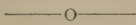
"He Emptied Himself."

This opening statement of Phil. 2 : 7 is so related to the closing statement of the verse preceding that its meaning must depend upon it. The comparison suggested reaches contrast. "Who being in the form (or office, or relation) of God, thought not equality with God a thing or matter for compelling others' service, but himself he emptied." This "kenosis" has been treated always as the opposite of the equality with God, and has supplied occasion for abundant argument and controversy, based entirely on theories which, at their best, were only guesses. But the "kenosis" may be meant to state affirmatively what had been denied of the equality with God, and so to be contrasted with "harpagmos." He would not compel another's service by insisting on his rights as God, but voluntarily would seek the other's rights by serving him. This is in line with all the passage, and the very course of life that Paul had been enjoining and was recommending as the life and spirit of the Christ. Phil. 2 : 4 ; "Not looking each of you to matters of his own (affairs or rights) but each of you to others' matters." This was the thought, the mind, the spirit of the Christ who, far from seeking first the rights belonging to himself as God, had recognized the rights and needs of others, and determined and endeavored to secure them by his perfect fellowship and service. Because and out of this he was exalted, and the rights he sought not for himself are recognized by all at last.

If each would guard the other's rights,
His own would be secure.

If all would do as Christ did, jealousy, injustice, wrong, would cease. He who knows his rights and knowing, dares maintain them, is not certain of them. If once we make the policy of justice to the neighbor universal, one will never need to ask for justice to himself. To seek another's comfort, happiness and rights before one's own, is common courtesy. To have the spirit and the principle of Christ in such behavior, makes it

Christian. We are told by those familiar with the customs, literature and idioms of Oriental countries, (notably the Arabic and Persian,) that they say of one who furthers others' rights before his own, and seeks to serve another rather than be served, "he empties himself." If this be true, and any Orientalist may easily investigate the matter, it supplies a meaning for the phrase in Paul's epistle, eminently suitable, and far removed from what theology imagines must belong to it. It is simple, practical, and great in its suggestiveness. An idiom may fail to reach the dictionary, but its meaning must be found, to understand the writer using it. The Bible may be full of them, and therefore fail of right interpretation by resort to lexicons. How the idiom reported harmonizes with the context, and how beautiful its lessons! Be not careful to maintain or even know your rights, but recognize and guard another's, till the time shall come that all shall see and grant you yours. What a beautiful and noble thing society will be when such a spirit, such a practice, shall prevail! They belong to every Christian with the faith of Christ, the only faith that justifies. Gal. 2 : 16. Do we so believe in Christ that we believe this was his spirit, this the spirit he can give to us, and this the spirit he is giving to us?



Spirit, Soul and Body.

Everything in space has three dimensions, or has none. In time, the present lies between the past and future as the only time, conditioning them both. In the realm of spirit, love and thought are parallel with space and time, and answer to them. There is a seeming distance in imperfect love which perfect love annihilates; and knowledge needs no time to reach conclusions, as the lack of it must always seem to need. The love, or spirit, *comes*. The thought or soul, *believes*. "He that cometh to me shall never hunger; he that believeth on me shall never thirst." Hunger is not thirst.

The proper aliments of one will never satisfy the other. The love is not the thought. Neither has the object of the other. Spirit is not soul. The heart is not the head.

Every thing of matter and of spirit must be trinal; has an outmost, an inmost, and an intermediate. The outmost and inmost are related to each other as the body and the spirit; for all of us unite in meaning by the body what is outmost, and by the spirit what is inmost. I take the liberty to call the intermediate the soul.

When love desires an object it consults the thought (or wisdom) for the plan for its attainment; and the two unite to use their energy, through instruments or organs, in the necessary action. The love is inmost, and above the rest, controlling them. The might, the instrument, the action, is the outmost. (Although the might resides in love and thought, the might is mightless when the proper outer instruments are lacking.) Between them, as the medium (or mediator,) is the thought (or wisdom.) You want—a meal. You contrive a plan to get it. You put the plan in outward operation and the meal is yours; the want has reached its object. Purpose, plan and process are the steps of all production, God's and ours; and everything in nature has their trinal mark upon it.

The medium (or mediator) is the combination of extremes, their channel of communication. The love may fix upon an object, (as in instinct,) and consult the wisdom how to gratify itself. Or it may wish to find and reach a worthy object, and consult the wisdom as to choice and plan. In either case the wisdom guides the love to good.

Whatever is not love or thought must be external to them; whether will, or might, or instrument, or act, or object.

Neither love nor thought exists, or can proceed to act, without the other. Neither is the other or a part of it, and yet they seem to interpenetrate each other. Nor is it possible for both united to produce an action or result except through instruments external to them. Without a body

they are idle, and as if they are not. The spirit, soul and body are in every "one."

There is a living seed of the begetting sex; and of the bearing sex there is a living seed, another and unlike. Until their union and amalgamation any living offspring, (which is both and neither of them,) is impossible. From human seed the offspring is a person who did not exist before. Personality resides in what is new, and solidarity, (or union with the old and first and all derived from them,) resides in what has been transmitted. We are ignorant of what the father gives his child, but we are certain that the mother gives the flesh or body which supplies the organs for the habitation and the use of soul and spirit. From love and its connection with its object, springs the thought. They are right who find the human personality in mind. "*Cogito, ergo sum.*" The human (love or) spirit and the human body are alike in all, and all are differentiated in their minds alone, no two of which can think the same throughout, however like their every thought in fundamental nature.

You will, I trust, permit me to refer to *spirit* everything relating to the love, affection, appetite, desire or what has good of some kind as an end or object; to the *soul* the thought, the reason and the wisdom, that which sees, compares; informs, and plans, and has to do with "truth" in any of its forms or elements; and to the *body* everything external in the person; viz., members, energies and actions, and whatever love and thought may use to carry out their will. Every element of human nature is included in the three, the spirit, soul and body; or, ought I to say, is understood by me to be so.

The inmost spirit is the highest and the noblest; the external body is the lowest and the meanest. Viewed as on the single plane the spirit, soul and body will be inmost, intermediate and outermost. Viewed on planes apart they will be highest, intermediate and lowest. The intermediate continues intermediate; as personality, residing there, abides unchanged.

Hold an umbrella vertically, handle down, unopened. Then the ring which holds the ribs is highest, and their tips are lowest. Open the umbrella fully and the ring, which formerly was uppermost will then be inmost, and the tips, which formerly were lowest will become the outermost. This will illustrate the varying relations of the spirit, soul and body, while the spirit of their chief relation is preserved.

The spirit and the body hold the soul between them. The body is the casket holding it. The living principle, or spirit is the lid which holds it in. Container, thing contained, and continent.

We can conceive of substance quite apart from quality; of quality apart from substance; but the soul and truth of substance must be found in quality and substance when united, qualifying each the other in their union. There is a substance (body) of the spirit, and a quality (or spirit) of the spirit, which unite and form the soul or personality of spirit. The same, in all the three particulars, is true of soul and body also.

When the spirit, soul and body are upon the single plane, each is the thing it is both in itself and in relation to the others. The spirit is the spirit of that soul and body. The soul is both the spirit's and the body's soul. The body is the body of the spirit and the soul. Then spirit, soul and body are the parts of but the single whole. But if, in any sense or fact, there are a single plane of spirit, and another of the soul, and yet another of the body, there would be upon each plane a spirit, soul and body, all its own and not upon the others. For the spirit there would be a spirit, soul and body of its own; for the soul a spirit, soul and body of its own; and for the body its peculiar spirit, soul and body. These planes, with trinal provinces peculiar to themselves, would have relations to each other; and the plane of spirit, and the plane of soul would be related to the plane of body as the spirit, soul and body of a single plane to one another. Call the plane of spirit, the pneumatual; the plane of soul, the psychical; the

plane of body, physical; and keep in mind that each would have a spirit, soul and body of its own, and you will understand the following diagram :

Pneumatical	Spirit	Soul	Body	
Psychical	Spirit	Soul	Body	
Physical	Spirit	Soul	Body	

We see that animals have reason, and that much of human reason must be merely animal. But we know that man has higher reason than the reason which he shares with other animals; and that, above the animal affections, and above the higher human reason, man has faculties of love or spirit. Is not the higher reason on a higher plane? Is not the spirit, higher than the reason, on the highest plane of all the three? Has not the love a reason of its own above and independent of the lower reasons? We see the planes; why should we fail to search for provinces on each; peculiar there, but parallel with provinces on both the others? Is there a quality of spirit anywhere without a substance or a body which it qualifies, without a mediating soul to join the two? Let us pursue our studies having this hypothesis in view, admitting that the best conclusion we can reach will be but little more than theory, whatever be the route by which we reach it.

While so many claim that every element of human nature is material (or physical) and mortal, and while all the others claim that but a single plane of it is physical and mortal, may they not agree upon the proposition that the human nature has a spirit, soul and body, physical and mortal, with affections, mind and members both adapted and confined to what is physical and earthly? And while we are about it, might we not as well agree that, with the fulness of its troubles and the fewness of its days, there must be something wrong and harmful, either element or quality, or both, in what is physical in man? We know that what we call "the flesh" is mortal, and antagonistic to the domination of the spirit; and the Bible says that what it calls "the flesh" is mortal and is sinful

too; and that the state of being mortal has relation to the state of being sinful as effect to cause; that both the cause and the effect belong together on the single plane. It ascribes to "flesh" affections, mind and members of its own, which plainly are related to each other as the spirit, soul and body, or the elements which love and think and act.

Gravitation, with its facts and laws, is not affected in its operation by the knowledge or the want of knowledge of it in the things affected by it. It deals with stone and plant and animal and scientist and saint alike, as each may come within its range. It is as righteous when it crushes as when it supports. It could have no power for good but with the possibility of evil. Its force is constant and exact, inviting us to trust it by conforming to it. As a factor for our conduct it is changeless; and our own peculiar constitution is as changeless in its facts and their relation to the facts of gravitation. The support required for safety, and the shock of fall beyond endurance, vary with the nature and condition of the object. With whatever thought we get away from that support we enter a condition which the thought is powerless to change, the state of falling. No repentance can avail to lift us back again. Shock, in some exact, legitimate degree, awaits us. The fall, the shock, are limited to what is physical. The spirits may be buoyant and the thoughts be far away. But the flesh, the body, will be there, and its affections, mind and members will participate in all its fate. The wicked spirit, bent on self-destruction, may become at once sincerely penitent; but for repentance in themselves the laws of gravitation and of flesh and blood can find no place. Notice that the spirit through its own transgression (or unrighteous order) can induce upon the flesh, the instrument of that unrighteousness, a state of falling, or unrighteous order. That unrighteous order of the flesh does not consist in gravitation's hold and crushing power upon it, nor in the flesh's former inability to keep within the right-

eous order of the flesh and gravitation; but in present distance from the only righteous, salutary order, where, not only is it drawn externally to death, but its very inward bias is to greater distance from the only possibility of life, as if it courted death. In the day thou leapest off from righteousness thou leapest to the certainty and constitution of the death of that with which thou leapest off; leapest to a fall whose only end is death, beginning and abiding in the fall itself. In the leaping off there is "transgression." (Greek, *parabasis*.) In the resulting state of fall there is "offence" or "trespass," "fault" or "sin"; (Greek, *paraptoma*; as rendered in the common version of the Bible.) There is in all of what is physical or animal in man a bias, tendency or inclination to disorder, which must be disorderly, unrighteous, wrong, or what the Scriptures call "the state of being sinful, or "the sin;" that from which death results and in which is mortality, (the state of being mortal.) The Scripture intimation is, that if the human spirit had maintained its righteousness it would have held the flesh in life; and that it has imparted to the flesh its own unrighteousness, impossible to take away again from flesh, however easy it may be for spirit to return to righteousness. The flesh cannot be justified. "Flesh and blood cannot inherit."

Ought not the Bible to be studied with the workable, legitimate and highly probable hypothesis in view, that in the human flesh with its affections, mind and members, (or its spirit, soul and body,) is a quality or state of being sinful (or disorderly) and, therefore, mortal? If, in the working, ore were struck it would be precious and abundant.

If the Bible finds in human flesh a quality it chooses to consider sinful, who shall say it nay, and hope to understand it?

What I Learned from my Canary.

I know I cannot do him justice, or repay the reader for his kindness in at-

tending to my story. But what I learned may help another on the road to more. My canary was a beauty and he was as bright as he was beautiful. His feathers' every shade was delicate enough to tell how delicate he was within. His nerves were finely strung and snapped with ease. He could collapse so readily he seemed to faint to order, whether happy, tired, or scared, or only thinking. This delicate organization may account not only for an active brain, each acting and reacting on the other, but for the lines on which his little noddle acted with a swiftness and acuteness simply marvellous. Many other birds have done much manner and mightier deeds than he, but few of them could solve so difficult a problem quite so soon and perfectly without assistance or suggestion. I dare not call his exercises tricks, they were so wise; as full of reason and contrivance as any human ingenuity. Why is man so vain when any animal, in some direction, equals or surpasses him? If the animal could think about his thoughts as we do, he might be as vain as we. Two performances of my canary greatly interested me, they were so wonderful to witness and so fruitful in suggestion. As with all my pets, I paid him much attention and had gained his love; for he would greet my every entrance gleefully and call me for a romp. He became so very fond of hemp seed that he clambered round the wires to get them from my moving tongue or finger. One day I took the notion to test at once his love for hemp seed and his ingenuity in getting at them. What obstacles would love and wisdom overcome when they united to secure an object? I procured a tiny vial, (about one finger joint in size), and dropped into it a hemp seed. Suspended from the middle of the cage-top by a cord which reached an inch below the main or middle perch, the vial with its seed was seen and reached and moved by my canary. When he saw the seed he wanted it as much as if he saw it on my tongue and reachable. At first he knew no reason why he should not get it. Was it not visible and near? May

we not want much more what we can reach than what we cannot? There it is at hand. The other may be unattainable, and known to be so, and unworthy of attention or desire on that account. Another bird, successor to my wonder, lets the vial hang unnoticed in his cage. His first attempt to get the seed was unsuccessful, and he was too dull or lazy for another. The seed he loves, but ease he loves much more. But Greenie loved his hemp seed with a restless passion that insisted on possession. He at once discovered that transparent glass was entered by the eye more easily than by the mouth. Pecking at the glass without success he soon relinquished worthless effort. From his perch he would look down into the vial and see the seed more clearly yet, and smell it better, and the first desire grew stronger. His plan of drawing up the vial to his perch he found was useless, for the narrow neck his bill could never enter. The nearer seed intensified but tantalized the appetite. In desperation, or in pettishness, he seized and shook the cord and saw the moving of the seed it caused. That moving was a part of what he wanted. If the seed could move at all, why not move nearer, why not all the way to him? He shook the cord more violently, and the movement of the seed became more lively too. This was better and more hopeful than stagnation. The seed by happy accident might leap within his reach, if he would do his part to stimulate its movements. Another effort, longer and more violent; a jerk, a twist, a toss, all very earnest and expectant; showed the evident intention to compel that seed to change its place for one more satisfactory to Mr. Bird. Still another effort brought complete success. Taking the middle of the cord within his bill, he soon was whirling vial and seed about it, perpendicularly, in a perfect circle. From many an upper point within that circle gravity would start that seed to dropping. He seemed to be familiar with the law and waiting for its operation; for the instant that the falling seed announced that it had reached the bottom of the cage,

he proved that he was waiting for the sound by leaving cord and vial instantly and pouncing on the seed he coveted. The ceasing of the whirling and the seizure of the seed were almost simultaneous with the noise the falling seed had made upon the floor. After that, when I put seed into the vial, he knew exactly what to do, and it was done at once. I taught him nothing; did not try to interfere. Would not if I could; could not if I would. I watched him closely; wished him full and quick success. Perhaps I hypnotized him; for he would have been a splendid subject. I was not conscious of suggesting that he ought to whirl that vial, or of considering any plan. That he thought out for himself, and quickly too; more quickly than a man like circumstanced would do. My single, simple purpose was to watch him, while desiring his success and thinking of no lessons from him. He was so successful, so easily and swiftly so, that I arranged another test to prove his love and wisdom as applied to hemp seed. I procured a larger vial, this time of finger size, too heavy to be whirled or lifted. He could shake it but not much, and so he tried but little. He pecked the glass and knew the seed was there. The sight of it, the sight of it in motion, tantalized him. How could he direct its movement toward himself? He looked down into the vial's open mouth and knew his only hope was there, for out of that as from the smaller vial the seed must come or he must do without it; a result he never contemplated long. Experimenting with the vial's mouth in his, he noticed that the bottom of the vial was moved and raised. That bottom he desired to get above the top, and yet he could not whirl it there. Higher it must go, and he plainly braced himself for larger effort. Every movement, every muscle, almost every feature, showed determination to succeed. Often he would get the vial on a horizontal line, but that was not enough to make the seed roll out. The cord around the vial's neck was acting all the while as base, or fulcrum, or the centre of the circle which

he wished to turn the vial's mouth in ; so the strength required was not beyond him, as the vial's weight was resting chiefly on the cord. He needed strength of bill sufficient to depress the rim the little distance necessary to the elevation of the other portion of the vial, say forty-five degrees, above the horizontal line. He seemed to know how much was needed, and at last he braced and stirred himself for a decisive effort. He did his best and was rewarded. With strength and skill combined, he forced that vial up in air until the hemp seed rolling out announced to waiting ears its advent on the floor. Quick as a flash that vial was abandoned, that hemp seed snatched, that promised meal enjoyed. Perhaps he chuckled at his wisdom and success, but present business seemed to occupy his thoughts much more than memory of his acuteness. Now he knew just what to do, and his success on bottled hemp seed was dependent only on his health. Seldom did his weakness hinder his ambition and his appetite obtaining seeds he tried for. But with all his smartness my canary died of thirst, with water visible and handy. Like many a human scholar he could solve the finest problems while he lacked in common sense. With the facilities at his command he reached the hemp seed in the bottle with as much celerity and skill as any man could show in corresponding circumstances. Was his reason human, or is ours ornithic? How many a question one might ask about him, and how much he might suggest about ourselves. If I tell you some of what I learned from him you will appreciate the other lessons you will see I might have learned. Seeing what I did in him has made me see my Bible teaching lessons I would otherwise have missed. If you see them too I will be glad, although your knowledge may have antedated mine.

The native instinct, or the latent love for hemp seed, caused the bird to notice and desire the seed he saw. Without that love or instinct that attention would have been impossible.

Without the sight of hemp seed all the

instinct, love, and even appetite for it, might have continued latent or excelled and quieted by other impulses.

His desire and thought about the hemp seed were peculiarly canary. No other animal could feel and think as he. As the thought depended on the love for its existence and its nature, there was more canary in the *love* than in the thought. *There* canary was intense, original and fundamental. *There* was canary life or spirit.

Canary spirit in canaries is impossible without canary soul ; canary life or love impossible without canary thought. All canaries have canary spirit and canary thoughts ; but while the common spirit is canary, thoughts will vary with the moments and the circumstances. All the thoughts of all of them will be canary, but the thoughts of any one at any moment may be altogether different from the thoughts of every other. The *personal*, the individual canary is the canary *soul*, the *thinking* fellow of the spirit.

There had been canary spirit somewhere, but without a body it was no canary and had no canary thoughts. There had been canary body elsewhere, but without canary spirit it was no canary and had no canary thoughts. But from canary spirit and canary body, under circumstances fit and favoring, was evolved canary with canary thoughts, the individual and personal canary, differentiated from all others by his particular, peculiar thoughts.

Canary spirit can become particular canary, with particular canary thoughts, by proper combination with a body both canary and particular, and only thus. Whether that particular canary can continue both canary and particular when death destroys the body, who can say and prove?

The spirit, soul and body of canaries, all canary as they are, are only physical and animal, and parallel with spirit, soul and body in every other animal, including man. What is canary in the bird is simply human in the man. The human animal is but a species of the universal animal, with special human loves and

thoughts and actions; in a human frame, but animal throughout.

In the spirit is the instinct, love, affection, appetite, desire, or life; the terms describing various aspects or developments of spirit.

In the soul is thought, perception, reason, knowledge, wisdom, or whatever has to do with truth or thinking.

When the canary saw the hemp seed, love for hemp seed filled the thought the sight occasioned with the other thought that here was what he loved; and the thought re-acting back upon the love, both love and thought were quickened, that to wish and this to plan the satisfaction both perceived desirable. The energy of both developed just the action necessary. Between the object and the love the thought was acting as the only mediator, which succeeds according to its wisdom and the fitness of the instruments at its command.

Had the love for hempseed been inferior to the love of ease, the power of thought unequal to the problem, or the members of the body lacking in the strength required, the bird would wait for hempseed till the necessary changes were accomplished.

The love and thought combined upon a triple object, viz.: (1) their union in the will; (2) the direction of the will upon the body for its instrument; and (3) the direction, through the body, of the will upon the object of desire, viz., hempseed.

The thought is triple too: (1) It is related to the love inspiring it; (2) It has a nature and an operation of its own; (3) It has relation to its object.

It may be that the love is triple too: (1) It has its own peculiar nature; (2) It inspires the thought; (3) It has respect to objects of desire.

These characteristics and relations and their combinations, furnish many trines, all parallel and perfect.

Love, Wisdom, Will (or Power.)

Affection, Thought, Action.

Purpose, Plan, Product.

End, Cause, Effect.

Substance, Form, Use.

Spirit, Soul, Body.

It will be perceived that the relations of the members of a trine are such that every member, in a way and in its own way, is in every other member and the other members are in it. And there is a one of which the three are elements; as in an action there are found affection, thought and power.

The body is the ultimate and instrument of soul and spirit. In it they exist, and reach and act upon external objects. Nothing existing can be bodiless—not even spirit.

If we consider spirit, soul and body as located on a single plane, the body would be outermost, the soul interior, and the spirit inmost. If we consider them as having separate planes, the body would be lowest, and the soul above it, while the spirit would be highest of them all.

Although the bird was conscious of or in his spirit, soul and body, (or his love and thought and energy or organs,) he would have no thought or feeling what and whose those thoughts and feelings were. Self-consciousness is not an attribute of animals.

To think and feel about the thoughts and feelings call for faculties and organs other, higher, nobler than belong to animals or what is only physical.

Man can think about his lowest thoughts, about the thought he thinks about his lowest thoughts, about still higher thoughts, the intuitions of his spirit; and, indeed, about the whole of what is thinkable at all. He can think about his lowest loves, the love he has of thinking and in thinking, and about his highest spiritual affections. Not so the bird, however bright he be.

The highest love in man, that which is purely spiritual, has thoughts peculiar to itself, not wrought but intuitional. "The heart has reasons of its own of which the reason has no knowledge," (Pascal). So, too, it has its organs all its own; a body, members, powers, peculiar to itself.

The human thought has an affection of its own, a pleasure in its exercises, that is neither physical nor spiritual.

Laughter is a thing of thought. Thoughtless; it is idiotic or is only physical. Thought has organs of its own too; and so has love and thought and power all its own.

The complete canary has a spirit, soul and body, wholly animal and physical. Anything complete has spirit, soul and body of its own, or their equivalents. God himself is highest spirit, soul and body, (or the Father, Son and Holy Ghost,) and did not, could not, fail to stamp creation with his trinal nature.

The canary body could not understand the soul, but recognized the soul's superiority and submitted to it while it could. So, too, the soul could never comprehend the spirit, but responded to it. Thought, the lower, cannot understand the higher love, but each may complement the other and unite with it in will to use the body.

The perfect, final failure of the body to respond to soul and spirit when united in the will, was the canary's death. The soul and spirit came to be the personal canary, and continued the canary life, through their connection with the body. Only through the human flesh could any enter human nature and become a man.

What my canary came to be concerning hemp seed was the fruit of native love for hemp seed quickened (not originated but enlivened) by the sight and thought of it, advanced by planning in the thought for getting hold of it, intensified by having and enjoying it, and confirmed forever by the memory and habit. What at first was only possible and latent in the nature, became the actual and lasting in the second nature. There is in man capacity for God. Right ministry and exercise of it will make what is divine his second nature.

Gethsemane revealed a three-fold will in Jesus Christ, (a) the will of the divine in him, (b) a human will in harmony with the divine in him, (c) another, lower, human will, opposed to the superior wills but dominated by them.

The lack of harmony in Christ revealed not only imperfection, but antagonism to what was perfect, each within the other. These were ever present, if

not always obvious and rampant. For any other person to antagonize perfection would reveal a state of sinfulness, if not throughout the man, at least in what opposed itself to right. Yet any person would be righteous who would not permit his lower faculties, however sinful, to control the righteous, higher ones. No spirit can be righteous and unrighteous too. What is righteous is the man; what is unrighteous may not be.

Was Christ a human animal? He was, as much as any other man; no more, no less. If the animal of Christ was not the Christ, the animal of other men is not the men. No one can reach the higher, real human nature but by entering through the only gate, the human animal. But neither gate nor mansion is the inmate.

In other animals we find no lack of harmony, no discord in their nature; but the human animal reveals in what is animal a quality opposed to what is over it and what is right. The presence of this evil in the common human nature we might charge to higher planes, had we not found it in the lowest plane of Christ, that plane we know he shared with us, that plane in which we find so much of evil.

No animal can enter heaven, and if it could it could not occupy the throne of God to which the Christ ascended. It is the animal in every man which dies, and dies because it is the animal. What was animal in him the Christ put off in death.

My canary never sinned nor had in him a state of sin except as lacking righteousness. But the human animal, although he never sinned, would never be without the state of sin, not only from the lack of righteousness, but from the presence of a quality opposed to righteousness and called by Paul "the sin." What humiliation for Jehovah to become not only man, but animal, and that unrighteous animal. The apostle calls the body of the human animal "our humiliation's body," needing crucifixion.

My canary would be classed as an ornithic animal. As truly and as fully was the Christ a human animal, if what

he had in common with my bird was he. But all that my canary had and was, was animal. What the Christ incarnate had and tabernacled in awhile was animal, but what he was himself was in no sense or measure animal.

The human animal has spirit, soul and body; all and always animal, and mortal, and evidently sinful. Above the plane of animal are planes of spirit and of soul, each having spirit, soul and body of its own. These higher planes of proper human nature are not animal at all, nor sinful of necessity. Far above the spirit of the human animal is the proper human spirit; above the soul of what is animal we find the special human soul; while on the lowest plane the body has its soul and spirit, all and only physical, (or animal,) and evil.

Is truth no longer truth when novel and unwelcome to us? If no one ever had been wont, or pleased to think of him as such, the Christ would not have been the less a human animal. Our ideas of human dignity will not reduce the animal in us or render it less evil. No doctrine of the sinlessness of Christ will change the fact that he assumed the human nature through the human animal, without abstracting from it any of the quality which, giving us to death, the Scriptures know as "sin."

Human physical affections, thoughts and (energies or) organs, are the human animal in us. Whatever quality they have in every one of us they had, they must have had, in Christ. Through the sinful human animal Jehovah entered human nature and became a human soul. This human soul of his he lifted up to universal empire, having rendered it the fit and able cause of lifting other human souls.

My canary cared, and rightly, for his body, for he must. Man, (the real, inner, higher man,) must care, and rightly, for the physical in him, according to its proper laws, and in subordination to his soul and spirit, always mindful of its evil character and tendencies. He is in the body as his dwelling, which he carries till he puts it off forever. He has it as

an instrument to furnish him with information and to carry out his purposes. The relations of the flesh and spirit form and fix the human character. Although the body is the temple of the Holy Ghost, it is made with hands, and shares the fate of Solomon and Herod's temples.

If there is a heaven for animals that bird of mine attained canary greatness in it, the canary he had come to be, and never to be other than canary, though the finest of them all. If, in all the world, a human spirit made itself the match of my canary (man related to the race as my canary to the animal creation, and particularly to canaries) he would find his proper place in heaven, the canary human spirit he had made himself to be when death promoted him, and never to be other than canary human spirit, though advancing on canary lines forever. Had he made himself the match of horse or ox or dove, that human horse or ox or dove he would remain forever, even if he came to head the list. That is, what we have come to be at death, we will remain forever, as the spiritual or intellectual or animal predominated.

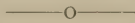
Jude 8-10, R. V.: "These defile the flesh—What they understand naturally, (Greek, physically,) like the creatures (Greek, animals; A. V., brute beasts;) without reason, in these things are they destroyed, (Greek, "corrupted.") 2 Peter 2 : 10-12, R. V.: "That walk after the flesh in the lust of defilement—these as creatures (Greek, "animals;" A. V., "brute beasts,") without reason, born mere animals (Greek, physical,) to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying, (Greek, corruption,) surely be destroyed." Note in both these passages how "flesh" and "physical" and "animal" belong together, and are all of them "without the reason."

My canary could be only animal, for that was all there was of him. Man is more than animal, and any human being only animal is less than man. If animals must perish, why not he?

The human faculties and organs which

are only physical and animal, are not adapted to the spheres and operations of the higher human soul and spirit which can think of thoughts and feelings, can distinguish and prefer the right, can know and love Jehovah.

My canary never sinned. How could he? Even in the human nature, till the touch of law all sinfulness, or sin, is only cosmical, (or physical, or animal). No sin is ever counted wrong or debt till law exists in conscience or commandment. (Compare Rom. 5 : 13 and Philemon 18, in Greek). Infants die the death of what is physical because of sinfulness in what is physical, and not because of sin in higher soul or spirit which must know and feel ere they can err.



Tabernacle Trines.

Hebrews 8 : 4, 5, R. V.: "There are those who offer the gifts according to the law; who serve (that which is) a copy and shadow of the heavenly things, even as Moses is warned (of God) when he is about to make (or, complete) the tabernacle; for, See, saith he, that thou make all things according to the pattern that was shewed thee in the mount."

Acts 7 : 44: "Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he had seen."

Exodus 25 : 9: "According to all that I shew thee, (after) the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make (it)." Ex. 25 : 40: "Look that thou make (them) after their pattern, which was shewed thee in the mount. Ex. 26 : 30: "Thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount." Ex. 27 : 8: "As it was shewed thee in the mount, so shalt thou make it." Numbers 8 : 4: "According unto the pattern which the Lord had shewed Moses, so he made the candlestick."

Heb. 9 : 8, 9: "The Holy Ghost this

signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; which is a parable for the time (now) present." Heb. 9 : 11: "Christ having come a high-priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation." Heb. 9 : 23, 24: "It was necessary that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into a holy place made with hands, like in pattern to the true; but into heaven itself."

The pattern showed to Moses was a tabernacle immaterial and heavenly and therefore different from and higher than the earthly and material tabernacle; somewhat as the spirit is related to the flesh. May not the "tabernacle" and "creation" of 2 Cor. 5, be those of Hebrews 9? "We know that if the earthly house of our tabernacle be dissolved, we have a building from (*ek*, out of) God, a house not made with hands, eternal in the heavens." "Though we have known Christ after the flesh, yet now we know him (so) no more. Wherefore if any man is in Christ, there is a new creation; the old are passed away; the new have come to be." Mark 14 : 58: "We heard him say I will destroy this temple (or, sanctuary) that is made with hands, and in three days I will build another made without hands." The "present time" of Heb. 9 : 9 is more probably the present time of earthly life than that of the original tabernacle or of the writer. The "more *perfect*" tabernacle of Heb. 9 : 11 is the more *lasting* tabernacle of the everlasting spirit of v. 14, "eternal in the heavens," as compared with that of flesh so frail and temporary. The "tabernacle's earthly house" (2 Cor. 5, 1) suggests that in the flesh, (the earthly house,) is posited the tabernacle of the soul and spirit.

When death dissolves the physical, (the whole of it,) the spirit finds another home so like the old one that the Moses

buried long before is recognized upon the mount and talks with Christ about the exodus from flesh he also would so soon accomplish at Jerusalem. The resurrection body of the Christ was like the body crucified, but "greater" and "more perfect." The physical is built upon a closer likeness to the spiritual than we are wont to think.

If the hypothesis suggested be correct, viz., that the Scriptures teach that what is physical in man is parallel with what is spiritual in him, and what is spiritual in him is parallel with what we find in the divine, we may expect a study of the tabernacle, patterned after what is heavenly, to show the elements and nature of the parallels. And who would wonder if we found gradations on each plane which paralleled the planes' relations to each other? Any necessary feature of the parallel and pattern may be repeated often to demonstrate that it is essential. Indeed how can creation and its noblest feature, human nature, fail to show the marks of the Creator working from and out his nature? The specially characteristic feature of the pattern will appear most frequently.

The most conspicuous feature of the tabernacle was its *three* apartments, or departments, in their special order. The most holy place and its companion chamber, called the holy place, concealing all their contents from the common gaze, had their location in an outer court, above and at its entrance open to the outer world. The high priest, to reach the inmost sanctuary, or the holiest of all, must enter and traverse the outer court, and from it enter and traverse the holy place. The order of his course is just the order of the sanctity of the departments; from the outermost and least, to what was innermost and greatest, through the holy place that lay between them in position and importance. As he penetrated he ascended, and returning he descended. What was inmost was the most exalted; what was outermost was least important, that is, lowest. However common-place these facts may seem, as facts they dominated all the taberna-

cle thought and service. Everything in nature has a trine within itself, or is a member of a trine, composed of inmost, intermediate and outermost, or of highest, intermediate and lowest. This is as true of spirit as of matter. The object of the love cannot be reached except through thought combining with the love in will, which then exerts its power through proper and responding organs. Love is innermost and highest; power operating on and through the organs, (or the organ operated on by power and responding to it,) is the outermost and lowest; and between the love and power (or organs) is the thought, the only and the constant mediator. The objects of the love and thought of human nature may be only physical; or may be thought, or things peculiar to the thought; or, higher yet, may be the love itself, or things peculiar to the love. That the objects of the human love and thought may be on different planes suggests the thought that there may be gradations also of the love and thought; or innermost and highest love and thought; outermost and lowest love and thought; and intermediate love and thought; or love and thought pneumatical, and physical, and psychical, on parallel but widely separated planes, with parallel but very different provinces of love and thought upon each plane. If we call the plane of love pneumatical, the love and thought and power (or its organs) of the plane are all pneumatical. The love and thought and power (or its organs) of the plane we call the psychical are psychical, and those upon the plane of what is physical are physical. "Pneumatical" and "psychical" and "physical" are terms describing matters of the spirit, soul and body.

Human consciousness and language have associated love with heat, and knowledge, reason or the thought with light; and the Scriptures are as human as they are divine, and humanly express the human thought; and heat is made in them the symbol of the love, and light of thought. Keep in mind these possible and probable distinctions in the elements of human nature, with the law

which seems to govern their arrangement into trines.

In the holiest of all were placed the mercy seat, (or, literally, lid); the tables of the law below it; and the ark (or box) of which they were the lid and contents. The most exalted is the most important; that immediately beneath it ranges next; while what is least of all, though not without immense importance, is the lowest. Their order of importance and position parallels exactly that of the departments of the tabernacle.

Emerging from the holiest of all into the holy place we come upon the golden incense altar, with the golden candlestick and golden covered table of the bread of faces, at its right and left. These three are stationed in the order of their sanctity or value, viz., nearest to the holiest, the incense altar, with the others at its right and left. Their order of importance and position parallels exactly that of the departments of the tabernacle.

Emerging from the holy place into the outer court we notice first the brazen altar of burnt offering and, next to it, the brazen laver. No other piece of sacred furniture is visible, and yet we need another member for our trine. What are all the rest, if there is absent from the place the sacrificial victim's lifeless body? What of worship can be done without it? Whatever else the articles of furniture may represent, that body is and represents a body, and is the lowest member of its trine. But the body has no value which the altar does not give to it. The altar sanctifies the gift, and is the holiest member of the trine belonging to the open court; and next to it the laver comes; and both exceed in sanctity the body that they sanctify or purify. The order of importance of the brazen altar, with its neighboring laver and the sacrificial body, parallels exactly that of the departments of the tabernacle.

If the order of departments is the order of their contents, it will govern the relation of the contents both among themselves in each department and their parallels in all the others. That is, the

mercy seat, as best and highest of the three, has not only that relation to the tables of the law and to the ark that the holiest of all has to the holy place and to the outer court, but has the same or like relation to the incense altar and the altar of burnt offering. And this relation is repeated in the tables of the law, the golden candlestick and the brazen laver; and again repeated in the ark, the table of the shew bread, and the body of the sacrifice.

Holiest 1	Mercy Seat 4	Tables of Law 5	Ark 6
Holy Place 2	Incense Altar 7	Golden Candlestick 8	Table of S.B. 9
Outer Court 3	Brazen Altar 10	Laver 11	Body 12

To repeat in other words the order 1, 2, 3; is not only parallel with that of 4, 5, 6; and 7, 8, 9; and 10, 11, 12; but with that of 4, 7, 10; and 5, 8, 11; and 6, 9, 12. The order is severely mathematical. Whatever are the order and the meaning of the basal trine of the departments, govern all the order, all the meaning, of the trines dependent on them. The dozen members of the several trines supply the members of exactly seven of them—(named above). That the common scripture numbers, twelve and seven, appear, may be no more than mere coincidence. The minor trine, 4, 7, 10, (like 1, 2, 3,) is scriptural; for only on its members must the sacrificial blood (the separated life (or spirit) of the sacrifice) be sprinkled; passing from the outermost and lowest to the innermost and highest; or on 10 and 7 and 4, and in that order.

Before considering, in general or in particular, the meaning of this order, we may notice other trines as orderly and as conspicuous as these. The frame and coverings of the tabernacle and the outer court had representatives from three material kingdoms, (the mineral, the vegetable and the animal,) and three from each. The minerals contributed the gold, the silver, and the brass, and these were posited in their suggestive order. The vegetable linen had its colors three, the blue, the purple and the scarlet; the blue, the color of the sun and sky; the

red, the color of the earth; and purple, blended from the blue and red, and intermediate in place and composition. The coverings of goat's hair, of ram skins dyed red, and of so-called badgers' skins, contributed by animals, complete that trine; but their position and relation are not yet as clearly and as certainly suggestive as the others. The mineral, the vegetable and the animal, compose a general trine, and, with the three that each contributes, form another twelve.

There is another trine, of fluids; water, in the outer court; and in the middle, wine; and in the holiest of all the only fluid was the sacrificial blood. Note the order so suggestive and significant—the mineral, the vegetable and the animal; the order of the kingdoms being just the order of importance of departments.

As we step again into the holy place we notice that the senses of the *face* alone are ministered unto. The grateful odors of the fragrant incense are appreciated by the sense of smell. The sense of sight perceives the golden candlestick, illuminated by its seven-fold flame. And the sense of taste derives substantial benefit from what is spread upon the table of shew bread, or "bread of faces." The face reveals the *mind*, the thought of which the eye expresses; while the pleasure of the thought is paralleled by what of pleasantness the sense of smell admits. The taste combines the sight's intelligence and the perceptions of the good or pleasant as reported by the smell. "Oh, taste and see that the Lord is good." We see the organs of the face's senses posited upon its plane (the face) exactly in the order of their objects in the holy place. Central and prominent the nose appears, and at its sides the eyes and mouth, the former higher than the latter. The characterizing member of a minor trine is that which has the station in it which its major plane has in its trine; *e. g.*, the highest province of the holiest plane, the intermediate province of the intermediate plane, and what is outermost upon the outermost; the mercy seat, the golden can-

dlestick, the sacrificial body. The second member of the trine 7, 8, 9, on the line of the second member of the trine, 1, 2, 3, determines what the second line would represent. If "light" in Scripture or in any literature is representative of anything, it is of wisdom, knowledge, mind, intelligence, etc., or what the human face (especially its eye) would represent. The features of the holy place suggest at once the features of the face, and they suggest the operations of the *mind*. The coincidence so manifest was not without design, for Moses was instructed from the first, and warned to follow his instructions, which he did with scrupulous exactness and fidelity.

Martin Luther, after mentioning the different divisions of the tabernacle, says, "In this figure there is represented a Christian man; his spirit is the Holy of Holies, God's dwelling, in dark faith, without light; for he believes what he sees not. His soul is the Holy Place, where are the seven lights, that is, all sorts of understanding, discernment, knowledge, and perception of corporeal and visible things. His body is the forecourt which is open to all, so that every one can see what it does, and how it lives." How much of this was only Luther's notion, and how much of it was his belief, we cannot know. He is no authority at all, and yet he is no fool, and is not ignorant of Scripture. If Paul may be believed, (1 Thess. 5 : 23) man has a "spirit, soul and body;" that is, the human nature dwells in them. If the tabernacle be a picture or a parable of earthly human nature, then the earthly human nature dwells within the spirit and the soul, and they are posited within the body. Luther's notion (slightly modified as to the innermost apartment) we may use as an hypothesis and ascertain how well it fits the circumstances. We may call the plane the Holiest of All is representing, the *pneumatical*; that represented by the Holy Place, the *psychical*; and then the outer court would represent the *physical*. The *pneumatical* includes what is emotional, affectional, and what is purely, only that.

The psychical includes what is intelligent and mental and pertaining to the thought, and what is purely, only that. The physical includes what is external and has dealings with externals, and no more. Thought peculiar to affections are affectional. Affections of the mind are mental. And there are affections, mind and members wholly physical and bodily. That is, each of spirit, soul and body has a spirit, soul and body of its own.

Pascal says the heart has reasons of its own of which the reason has no knowledge or capacity. The loving Mary's reasons for anointing Jesus's feet had nought in common or in contrast with their reasons who condemned the act. Theirs were mercenary, mathematical, materialistic; hers, spontaneous, uncalculating, love-absorbed. Such varieties of thoughts belonged on different planes, and they could not understand each other. She and they and any animal at hand, while seeing all alike the outward act, would see within it very differently. Confounding truths is missing much of all of them. There is a thought peculiar to the love, a thought peculiar to the reason; and there is a thought peculiar to the plane of what is only physical and animal. We will never understand the Scriptures or ourselves, while we ignore the fact that each of spirit, soul and body has a spirit, soul and body, (or affections, thoughts and members,) all peculiarly its own.

In the holiest of all appeared a single, simple piece of furniture, distinguished chiefly by its covering and contents. But for the cherubim upon it, the covering was a simple, single lid; and that is all its Hebrew name implies. As a lid it was to fit exactly and to cover all the ark or box. It came to have the name of mercy seat, (in English), but the Greek, which that is meant to render, literally, means "what is hilarious;" suggesting joy and harmony of mutual love. The exactness of its measurement suggested satisfaction or sufficiency; and its position represented exaltation. As highest it was most important, and as a mercy

seat it told of love, the highest of the graces, the inmost and the most exalted of the elements of human nature. Love rejoices, is hilarious, when its subject and its object meet together and the formerly afar off cometh home again.

If the joy of love, and love itself, and its supreme position cannot be discovered in the covering of the ark, the so-called mercy seat, (in Scripture, mercy is a thing of love or tender mercy,) it is vain to look for symbols anywhere. What shall be said about the tables of the law, beneath the mercy seat, within the ark, if they do not express the thought, the mind, the testimony and the truth of God, and what he thinks the only true and righteous order for his human creatures? Love proceeds through wisdom to exert its powers upon external objects. There is a reason born of love, peculiar to it, and expressive of it, and repeating it. Love is righteousness and truest wisdom. The love of God declares its thought in law, and shows itself in righteousness and truth. We know the law of God declares his thought and knowledge of the true and right, and that the tables of the law do symbolize his thought or truth. So many Scripture passages declare this, reason leaps so readily to this conclusion, that we feel and know its truth. The ark is called ark "of testimony" and "of the covenant" because of its relation to the tables of the law within it. But what about the ark itself and in itself? In 2 Chron. 6 : 41, Psalms 132 : 8, it becomes the ark of strength, of strength itself, *the* strength, Jehovah's strength. Strength resides or operates in ultimates. Strength without its instrument, or that by which it reaches that which is external to it, ceases to be strength; is only latent, limited and useless. The ark, in its relation to the things within it, was external, as the body is to soul and spirit, and as any continent to what it holds. If the spirit is the love, and soul is thought or wisdom, then the body is the strength of both, or that through which their strength is exercised, in which they do and must exist. The symbolism of the

outer ark of strength, its inner tables of the law, and upper lid of love, (and what is uppermost is inmost too,) is very clear and certain; not coincidental only, if at all, but purposeful and frequently announced. We may have noticed often its particulars, without perceiving any of their plan or order and its natural and necessary meaning. They are simple symbols; but a box and lid and what they hold; and their simplicity should make them easy to be read. Inmost and supreme as spirit is, it is, perhaps, the simplest substance in the universe, but with the other substances it must be trinal, with a spirit, soul and body, (or with love and thought and power) all its own, and having naught in common with inferior substances. The inmost spirit, soul and body, (only, wholly spirit, all of them,) are represented in the lid, the law and their containing ark. Love is strong, and law is strong, and strong the box which holds them.

The incense burned upon the golden altar in the holy place has always been regarded as the representative of prayer. Prayer is desire, and so, affection, but it is affection full of *thought*, and thought expressed. Again, the heat of burning incense readily suggests the warmth of love, and love suggests desire, for what we love we wish and pray for. So, too, the nearness of the altar to the holiest of all, (the highest place of all,) suggests superiority to all the other furniture within the holy place. A love, affection, or desire; the love associated with the thought, and best expressed in prayer; is represented by this altar. The light belonging to the golden candlestick is representative of knowledge, wisdom, thought; the things peculiar to the mind. So the Scriptures say, and so does universal literature. If the bread upon the table of the "bread of faces" fails to represent the body which it nourishes, symbolism is a fancy only. Of the bread Messiah said, "this is my body," and Messiah was the word, or wisdom, of Jehovah. The "bread of faces" also represents whatever faces represent, and they reflect the "mind." We do not often think

of mind as having both a spirit and a body of its own, but reason set to work upon the matter must conclude there is a life or love peculiar to the thought, and there must be a frame, or organs, or a substance for the thought in which to have existence and through which to act upon what is external to it, through which it may be also acted on. If there is "food for thought," there is a body for the thought, to use the food. We need not know the nature of the substance of the mind, or know the members of its organism, to know the mind has substance, organs, etc. Paul declares "there is a "soul" body, and there is a "spirit" body." 1 Cor. 15 : 44. If we could never know just what he meant, we know he recognized the fact that human nature needs, and *has*, more than the single body so familiar to us. The holy place, the mind's apartment, has the furniture which clearly represents the spirit, soul and the body of the mind.

Shall we step into the outer court and study it? Not much is there, but prominent and principal the altar of burnt offering stands before us. It is high and it is sacred, sacred far above the laver, and upon it burns a fire that always represents a love of some kind, love the highest of the trine of love and thought and power. That altar is the master-spirit of the place, the highest province of the plane on which it stands. There the offering is consecrated by the love that worships and accepted by the love delighting in the worship and the worshipper. Close by, the laver stands, its cleansing water filling it. Now we must resort to Scripture for its own idea of the symbolism of water. Deut. 32 : 2, 3; Isa. 55 : 10, 11; Amos 8 : 11-13; Prov. 25 : 25; Prov. 18 : 4; Prov. 16 : 22; Isa. 11 : 9; Hab. 2 : 14; Eph. 5 : 26. Note the one idea of *mental* action running through the terms applied to water, viz., doctrine, speech, word, news, wisdom, understanding, knowledge and the like. Eph. 5 : 26; "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing (laver) of water by the word."

The washing done by water is *external* only, and we find the laver in the *outer* court, the court that represents the physical or bodily. Note the burning altar ready for the body to be burned upon it—note the laver waiting for the body to be washed within or at it, and your curiosity will seek a body, not suggested by a symbol, but an actual body, by itself. And there it lies, bereft of blood (or life,) and now a body only. But for the body of the sacrifice the tabernacle service and appliances would be needless, would be naught. The human body is the only entrance into human nature; its relations constitute the whole of human earthly life. Though the human physical is never aught but sinful, never aught but mortal, we must keep it in its right relations, dominated by the spirit. Everything about the outer court suggests the body; everything about the holy place suggests the soul, or mind, or reason; and the lessons of the holiest of all are wholly of the spirit, of the love, of what is highest in us all.

The blood must represent the (life or) spirit separated from the body, that which is the highest, inmost man. The sacrificial blood, as representing such a spirit, was directed to be sprinkled on that article in each apartment which was representing that apartment's inmost spirit, viz., on the brazen altar in the outer court, on the golden altar for the incense in the holy place, and on the golden mercy seat, the highest and the inmost and the noblest object in the holiest of all, and because of that, in all the tabernacle.

When we find a trine of planes, and on each plane a trine of provinces, such as we find in human nature in the earthly life, and every trine a parallel of every other of the seven, and the different members twelve in all, who would not fancy in the combination a foundation for the value put upon those numbers (3, 7 and 12) in the Scriptures?

Pneumatical (or spiritual) 1	Spirit 4	Soul 5	Body 6
Psychical (or soulful) 2	Spirit 7	Soul 8	Body 9
Physical (or Bodily) 3	Spirit 10	Soul 11	Body 12

But when we notice all the tabernacle trines, and find them seven, and their members twelve in all, and on examination find the planes exactly parallel in place and value with the trines of humannature, shall we cling to thoughts of fancy and coincidence, and disregard how Moses was commanded to construct the tabernacle and its furniture and instruments? There is an order certain, and exact, and copied from a heavenly pattern; just as man has been created in the image and the likeness of Jehovah.

What was that heavenly pattern; something real, everlasting, universal; or something only fanciful and arbitrary? If in Jehovah, the Creator, there is found a trinity of any kind, a necessary mode of his existence, could he fail to mark creation with the features of it, and especially the highest of his creatures, moulded in his image? How could a Trinity be manifested in a nature void of such a trinity? Father, Son and Holy Spirit, who or what are they, but love and wisdom and their union in almightiness; the spirit, soul and body of Jehovah, one and only God? Each is personal, but all one person only.

The animated human flesh (or sarx) which is the only entrance to the human nature, though it is only physical, has spirit, soul and body, (or affections, mind and members), all its own, pronounced by Scripture to be sinful, and we know the whole of it is mortal and at last destroyed in death. The human animal participates in both the nature and the fate of animals. They have affections, thoughts and organs, each according to its kind; but all are animal, and only animal, and perishing. That we are not accustomed to distinguish what is animal in us from what is higher does not prove distinctions are not possible.

The outer court is not the tabernacle proper, though related to it. The holy place is not the holiest of all, although it forms with it the tabernacle. The thought of human animals is not the higher human reason, nor is that the highest, inmost human spirit or affection.

In the tabernacle service sacrifices were consumed by God in fire, by men as food; the fleshly body always disappearing and no part of it permitted in the tabernacle proper. But the blood, or life, or spirit, as the highest, best and all of perfect sacrifice, was sprinkled on the representatives of spirit in the three departments of the tabernacle, and became the only thing that reached the place of God upon the inmost representative of spirit in the spirit's own department, the holiest of all. When the fleshly body was consumed, the blood (or spirit) would complete the service; as our death to sin is followed by the resurrection life to God with Christ. No one shares the resurrection life of Christ who has not shared his crucifixion of the flesh. The body, consecrated though it be, is but the earthly body, and unfit for higher life. But the inmost spirit, represented by the blood, may consecrate the body, soul and spirit, and attain to fellowship with God himself before or at the mercy seat, the throne of God, or place where he approaches nearest and communes with man, the Holy Spirit with the human spirit.

Of all the members of the seven tabernacle trines, the twelfth is clearest and most certain in its symbolism, for the body *is* a body. The body of the sacrificial animal will easily and fully represent the body of the human animal, on whose account it is presented as his representative. It is the body of the animal that gives the animal in all to death. God himself, as manifested in the body of the human animal, could not escape that body's death. That mortal body was what made it possible for Judas to betray the Christ to death. Does the reader notice that the traitor was the twelfth apostle, occupying in the list the very place that parallels the body in the tabernacle trines? In all the apostolic lists he is the twelfth and last, and all the lists present us three quaternions or companies of four, and of the third and lowest company he is the last and lowest member. The devil has the power of the body's death, and Judas

was a devil, gravitating to his place among the twelve, the place the body of the tabernacle animal was found in.

1 Pet. 2 : 24, "Who his own self bare our sins in his own body on the tree." John 19 : 34, "Forthwith came there forth blood and water." If we agree with Peter and regard the tree of crucifixion as an altar, we can see on Calvary just what we noticed in the tabernacle's outer court,—the altar and the body on it, and the blood and water too. To John this was coincidence remarkable enough to make a record of, especially when piercing with a spear, unnecessary and unusual, brought about so much fulfillment of the Scriptures.

1 Simon Peter	2	3	4
5 Philip	6	7	8
9 James of Alphaeus	10	11	12 Judas Iscariot

Let the reader study carefully the lists of the apostles furnished by the Scriptures. There are four—no two of them alike. We find three companies, in order as above, of four men each, and always the same four. Those numbered 1, 5, 9, 12 always hold those places, but the others change among themselves, but always in their own department or quaternion. If we study the apostles whose positions never change, we will discover that their characters and offices are closely parallel with what we find to be the meaning of the like positions in the tabernacle trines, especially the character of Judas, always 12th and last. The quaternions' heads, 1, 5, 9, govern all their followers, as the tabernacle 1, 2, 3 govern their respective planes. We have evolved with ease and clearness from the tabernacle trines, the *perfect* threes, and sevens and twelves of Scripture. The combinations and their lessons are so clear and wonderful as to deserve still closer search for larger truths.

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"First, Simon Peter."

Matthew 10 : 2. "Now the names of the twelve apostles are these: The first,

Simon, who is called Peter." He is first in every Bible list of the apostles; first among the three most intimate companions of the Christ; and always leader of the first quaternion, or company of four. That he was prince or primate, though among his equals, cannot be gainsaid, but why, is not so evident. Did the Christ appoint him, did the twelve elect him, or did natural selection place him there? Was he qualified for the position; and, if not, how did he get and keep it?

The solution of the question of the primacy of Simon Peter will depend upon the true idea of what was requisite to it. Surely character or fitness cannot be omitted from the calculation. Nor must the significance which Scripture finds in names be overlooked. And if position, character and name belong together and are found to be in harmony with any Scripture order, or the order of the common human nature, we may judge that inmost law controlled the combination and secured the consummation, and that Simon Peter was designed, and disciplined, and designated for the place for which the Master found him fit and fittable. One *must* be first, and leader of the rest, and not unfit for it. Notwithstanding all his faults, the judgment or the feeling of the ages has endorsed the choice of Peter for the place. We cannot think of any other leader, or of Peter under any other. We would feel our judgment to be right although unable to supply a single reason for it.

The human nature has a trinity of planes, the inmost, intermediate and outermost. Each has its trinity of provinces peculiar to itself but parallel with those of both the others, and related to each other as the planes among themselves. The provinces of every plane are inmost, intermediate and outermost.

Inmost Plane	Inmost Province	Intermediate Province	Outermost Province
Intermediate Plane	ditto	ditto	ditto
Outermost Plane	ditto	ditto	ditto

There are in everything in nature both an inmost and an outermost, with what

connects them as an intermediate. Each suggests the other two. So products presuppose and prove the prior purposes and plans producing them. So affections seek to have or benefit their objects, and between them are the thoughts belonging equally to both. Every act includes the power and instrument, and all of them look back to thought and love. In human nature are the planes of the affections, of the reason, and, below them, that which men possess in common with the other animals, the physical, the earthly, the external. The human, inmost, pure, affections have a reason of their own, peculiar to themselves, and not to be confounded with the lower reason, pure and human though it be. And the human reason has affections of its own which differ widely from the higher, pure affections. And both the reason and affections differ in their actions, energies and instruments. Affection's reason takes the form of intuition. Affection of the reason may reveal itself sometimes in laughter. In the perfect character the inmost love will govern all the other elements. Indeed the character of any one may be determined from his inmost love. In the study of the human nature these distinctions must be kept in mind.

The plane of the affections is the highest, inmost plane of human nature, and is, properly, the human spirit. The plane of what is physical is both the lowest and the outermost of human nature, and associated with the body and the earth and time. Between these planes lies that of mind or reason. The plane of spirit is pneumatical; the plane of reason, mind or soul is psychical; the lowest, or the plane of body, is the physical. The order of their provinces is spirit soul, and body.

Pneumatical 1	Spirit 2	Soul 3	Body 4
Psychical 5	Spirit 6	Soul 7	Body 8
Physical 9	Spirit 10	Soul 11	Body 12

Instead of spirit, think of love, affection, appetite, desire, etc. For soul put wisdom, reason, thought or mind, etc.; and

for body action, energy, and instruments or members. The spirit, soul and body, or the love and thought and action, of the upper plane, are all pneumatical and of the spirit only. On the middle plane they all are psychical and of the mind or reason only. On the lowest plane they all are physical, or of the body only.

In all the lists of Christ's apostles, the first, the fifth, the ninth, the twelfth, are always such, and never change their places. The study of the name, and history and character of each reveals the quality of the quaternion of which he is the leader or a member. Let the reader act on this suggestion for himself.

{ Simon Peter	1 {	2 {	3 {	4 {
{ Philip	5 {	6 {	7 {	8 {
{ James of Alphaeus	9 {	10 {	11 {	Judas Iscariot 12

Compare this diagram with that of human nature's planes and provinces, and consider Simon Peter as the representative of the pneumatical, and giving character or quality to his quaternion, including in himself whatever was peculiar to the other three composing it with him. He heads the plane, or the quaternion, of the affections, and we may expect their warmth and light and energy in all he is and does. He is enthusiastic, zealous and affectionate. His intelligence amounts to intuition and is capable of inspiration; as revealed in his confession of the Christ who witnessed to it. In action he is quick and energetic and ahead of all, and qualified to be their leader. When he sins or blunders, he is thorough in it. Right, or wrong, and everywhere, he is a blazing sun, a rushing torrent, and a crashing rock. When he writes he argues little, but his statements have the force of arguments, as clear, and strong, and evident. Love knows, where reason cannot learn at all; and what she knows she does. No one loved the Master better, no one knew the Master better, no one served the Master better than did Peter. Faults he had, and glaring ones, but they were seen because the man himself could not be hid. He was always hot and never cold or luke-warm, and, when his zeal was right, no

one was better fitted to be leader. Call him hot-headed, if you will, a leader needs both heat and head, and grace can use them both. All the points of his confession of the Christ belonged to him alone. No other had the fervor, insight, energy, to put into the words as he had. They were unstudied yet complete and accurate and hearty; sound, spontaneous and spiritual. The crisis, the confession and the character of the confessor coincided well. Only he could make it then. His heartiness and faith were shown in readiness of speech. "Out of the abundance of the heart the mouth speaketh." "We believe and therefore speak." Confess and speak and preach he must, or be unhappy and unlike himself. Not as spokesman for the twelve, or their appointed leader, Peter preached on Pentecost, but as the natural and ready and accustomed orator and oracle. Doubtless all of them proclaimed the gospel then, but they reported only what he said. Though called especially to preach the gospel to the Gentiles, Paul must follow Peter in that preaching. His report of his successful mission to Cornelius is characteristic, winning favor easily as had the message. He is enthusiastic and intelligent and energetic in his every work and movement; qualities belonging to a leader, and not often found in combination. Whether chosen or appointed to the leadership, or finding it by fitness for it, the place he held was his by every right. The very fall of such a man would fit him, on recovery, to strengthen all the others. The Master recognized his qualities from the beginning, and regarded them as fit to build upon.

Scripture names are seldom lacking in significance, and where a single name belongs to more than one, a parallel of history or character is probable. Simon's name is that of Simeon, the second son of Jacob. Though Simeon was the second son, his brother Joseph chose him to be hostage for the rest, and so their representative or leader. Gen. 42 : 24. And Moses chose the tribe of Simeon to lead the *blessing* of the people who had crossed the Jordan into Ca-

naan. Deut. 27 : 12. Simon (Peter's) name is third upon the list of Christ's disciples, after that of Andrew his own brother, younger probably, and never afterwards ahead of Simon. Younger in discipleship, he easily became superior in apostleship, and leader of the twelve whom he could represent in his confession, which contained and which received again the *blessing* of the Master; and the earliest proclamation of the *blessings* of the gospel of the risen Christ would first have voice from him. Both the Simons came to be the channels of Jehovah blessings.

"Simeon" means "hearing" or "obedience." About a thousand times in the Old Testament its root is rendered "hear" or "hearken," and about a hundred times "obey" or "be obedient. Both meanings may be seen in Ps. 18 : 44. "As soon as they hear of me they shall obey me." The Master tells us that the word "shema," or "hear," is first in the commandments, opening the first of them. (Mark 12 : 29, 30, quoted from Deut. 6 : 4). Vain all the rest if this be not regarded; certain all the rest if this be fully heeded. "Simon," then, would be the hearkening, obedient one; a character deserving the preëminence accorded to the person. When the Christ first met the brother brought to him by Andrew, he saluted him at once by his own name, connected it directly with his father's name, and gave him still another name. John 1 : 42. "When Jesus beheld him he said, thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation a stone." In substance this was said again at the confession. "Jona" is "the dove," suggestive of the "spirit." Or if, as many think, the name is rather John than Jona, "the grace of God" is meant. As a name, "the son," or "Bar," must have a meaning. The son, in Scripture, is the substance or the person with the quality the father represents. He is that quality's embodiment or incarnation. And where the father is a person, his name will indicate his quality. Where "son" is only figurative, it will be found to hold

the same idea. The spark is "the son of the fire;" the arrow is the "son of the bow." The heat and light of the fire are in the spark; the elasticity of the bow is reproduced in the speed of the arrow. In the double sense the arrow is the *offspring* of the bow. Sons of light, sons of disobedience, sons of God, are terms well understood when so interpreted. If we so interpret our apostle's name, "Simon Barjona" will become "the obedient person who, (or whose obedience,) is spiritual, or the one who has and represents the spirit of obedience." Or, if the father's name be John, then "Simon, son of John" becomes "the obedient one in whom, (in whose obedience,) is the grace of God." Whether John or Jona be the father, Simon, as his son, would represent obedience most spiritual and gracious. The spirit of obedience, the product of the grace of God, and manifesting it, presents the grandest element of perfect human character, essential, comprehensive and pervading. It delights to know and do the right, and, therefore, is enthusiastic and intelligent and energetic as to righteousness, the very qualities we found characterizing Simon Peter. That Simon, (or the hearkening and obedient one,) possessing and revealing all the elements belonging to the spirit of obedience, should, with that idea, be selected, from his name and character, to be the rock on which the church of Christ is builded, is altogether in the line of all Messiah's teaching, especially as in the sermon on the mount he closes with the words, "he that *heareth* these sayings of mine and *doeth* them, is like unto a man that built his house upon a *rock*." Against that house no tempest could succeed, for it was founded on a rock. The added name of Cephas, Peter, or "the rock," appears to have been given that the real idea of the "relations" of the Simon, (or obedient one,) might be expressed. The spirit of obedience, noble, mighty, perfect in itself, is related to the other graces as the foundation to the superstructure. True, immovable, enduring, and really comprehending all the rest, it is their right and natural founda-

tion. They cannot last, or stand, or be, without it. "On this rock I will build my church;" not on the man as leader or example; not even on the Christ himself; for he is here the builder; but on the truth or character which "Simon, son of Jona," represents, and which the Christ most perfectly exemplified. Against the spirit of obedience, no enemy or weapon can prevail. It has the panoply of God, the spirit of the Christ.

"Thou art the Christ, the Son of the living God." Examination of the words of this confession will reveal that in a larger measure, on a higher plane, "the Christ, the son of the living God" sets forth the lesson we have learned from all of Simon's names. The Christ, Messiah, or anointed one, while consecrated by Jehovah to the offices of Prophet, Priest and King, is by his very character and spirit consecrated in his heart and thought and life to faithfully fulfill those offices. With the offices he has their spirit and their life, the spirit of obedience to their obligations and requirements. His is the spirit of obedience which Simon represents. Anointed with this spirit (as Messiah) he is called and is the Son of God, the living God. Remember that the son is both the substance and impersonation of the father's quality. "God" is the true, the wise one. "Ye shall be as gods (as) *knowing*." "The living God" is the Jehovah God of the Old Testament. Jehovah is the living one, in whom is life, true life, all life. He is Jehovah God, in that his life, or living, is according to his wisdom, or the truth. He loves and does that which he knows is right. That is his quality or spirit or essential character, and Christ reveals it in his life and person, and on this account is rightly called the Son of God, the living God. Sons of the living God are they, and only they, who have and show his spirit and his life. Such we know the Christ was, "God manifested in the flesh." To know and love and do the will of God belongs to all his sons, for they derive their character from him. Only sons of God compose the church of Christ. In the church the

sonship which repeats the father's character, is fundamental. "Ye must be born again" and have the nature of your new progenitor. What is born of God will never sin. (1 John 3:9). The gates of hell shall not prevail against him any more than they prevailed against the Christ, the Son of God, the living God. How the great *confession*, harmonizes with the *name* of Simon, son of John or Jona, as interpreted, and with the name and character and nature of Jehovah's sons and kingdom. Upon this rock, confession, truth, of perfect character as represented by the name and character of Simon, and still more perfectly by those of Christ, the Son of God, the living God, will all the church of Christ be reared, whose members all are "living stones." This spirit, nature, life, will Christ bestow on all believing in him for them. However strong, complete, persistent, any faith in Christ may be it has no value save as it attains the faith, the spirit, of the Christ, his love and thought and life of righteousness, made possible and easy by the grace of God and Christ's indwelling life, when they are properly responded to. Against a church, a soul, so founded, all the gates of hell cannot prevail. Hell is, rather, Hades, or the intermediate state. Into this the spirit sinks at death, and from it it is raised again to earthly life with Lazarus and others, or to what becomes the final, everlasting state. Had not Christ been righteous (in his spirit of obedience) he could not have risen thence to everlasting life; the gates of Hades would be holding him forever, "His spirit is life because of righteousness." "Because of our justification he was raised again." "God, manifested in the flesh, was, (having put away the flesh completely and forever,) justified in spirit." By the faith of Christ there is a righteousness which Paul was seeking, that he might attain unto the resurrection from the dead. Christ was raised according to the spirit, that of holiness, and only those who share that spirit can expect to share that resurrection. Against a church composed of those so founded can the gates

of Hades long continue closed and finally prevent their exit thence? "I will give unto thee the keys of the kingdom of heaven." Only those who have the character which Simon, son of Jona, represents can enter heaven. Not Simon as apostle, or as prince of the apostles, has the keys, but fundamental character and spirit represented by him; loving, thoughtful, active righteousness, the righteousness of Christ, received as we respond to all his love and thought and life. What Simon was in inmost spirit, what he ought to be, what he would come to be, what he was representing in his name and character, account for his position.

The judgment first announced to Israel by Moses, after giving them the ten commandments, had relation to the servitude of Hebrews to their fellows. Ex. 21 : 2-6. In the seventh year that servitude, or obligation of obedience, must end unless the servant loved his master and refused the freedom thrust upon him. Then the master brought him to the door, or door-post, and affixed his ear thereto by boring through it with an awl. "And he shall serve him forever." The ear had been, or thus became, a symbol of *obedience* based upon and filled with *love*, and therefore perfect and perpetual. David gladly recognized Jehovah's claim upon him for unending, loving service. "Mine ears hast thou opened, (Hebrew, digged.)" "I delight to do thy will—yea, within my heart thy law is," Psalm 40 : 6-8. The Psalm is Messianic, and Messiah makes the words and thoughts his own, John 4 : 34 ; 6 : 38 ; 17 : 4 ; Heb. 10 : 5-9. The "hearing" and the "ears" suggested by the name of "Simon," are the symbol of the spirit of obedience, and is it wonderful that Christ selected such a name and character as Simon's for the rock on which to build his church. How else could any church be founded, let whoever may be founder? He must have his follower's obedience, their hearty, faithful service. Surely Christ, the church's builder, may be trusted to select the best foundation; and he tells us in his sermon on the mount

what he considers best. Matt. 7 : 24. It was his own foundation and must be his church's. It is not a little singular that Roman Catholics, who claim to build upon the primacy of Peter, are so thoroughly devoted and obedient to their church, exemplifying all the spirit and the conduct which, directed in a proper channel toward a proper object, would supply the very character and life the Christ describes as fundamental to his church. The Salvation Army of the present day, distinguished for its spirit of obedience to what it looks upon as right authority, presents another striking instance of the style of followers desired by Christ.

Faith in Christ becomes the church's sole foundation only when and as it holds the spirit of obedience to him, and thus becomes the faith of Christ; and the Christ himself becomes our own foundation only as the atoms of our composition seek and cling to him in gravitation of the spirit toward him, letting him control our love, and thought, and energy, and every movement, as the moon revolves around the earth and with the earth around the sun.

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"Philip, the Fifth."

PAIRS OF APOSTLES.

First, Simon Peter and Andrew his brother. Zebedee's sons, James and John, make another. Philip, the fifth, with Bartholomew ranges. Matthew, (or Levi,) with Thomas exchanges. James, (son) of Alphaeus, and Simon Zelotes; Judas, (James' brother,) and Judas Iscariot.

1 Simon Peter.	2 Andrew, or James.	3 James, or John.	4 John, or Andrew.
5 Philip	6 Bartholomew, or Thomas.	7 Thomas, Matthew, (or Levi) or Bartholomew.	8 Matthew, or Thomas.
9 James (son) of Alphaeus	10 Thaddeus, or Simon Zelotes.	11 Simon the Canaanite, or Judas, James' Bro.	12 Judas Iscariot.

Note (a) that no member of the first or second or third quaternions is a member of any other quaternion. (b) That the leaders of quaternions do not change. See 1, 5, 9 above. (c) That Judas Isca-

riot is always twelfth and last. The scripture lists are found Matt. 10 : 2 f.; Mark 3 : 16 f.; Luke 6 : 16 f.; Acts 1 : 13 f. In the article on "Tabernacle Trines," a similar arrangement is presented; and we may expect that any certain lessons there will be repeated where the parallel is certain, as with those apostles whose positions never change. That is, Simon Peter in his character and station represents the "holiest of all, and all it represents; and Philip represents the holy place and all it represents; and James, the son of Alphaeus, represents the outer court and all it represents; and, finally, the traitor Judas represents the "body" in the outer court, and what it represents. Compare the diagrams for parallels.

Philip is the fifth apostle in the lists of all of them. He holds the same position as the holy place among the "Tabernacle Trines." Would it be coincidence alone if Philip's name and character and history and circumstances held the meaning of the holy place, the second great department of the tabernacle, representing, as it might do easily, the second great department of the human nature, or the human mind or plane of thought? We have found the holy place's furniture suggesting various provinces of thought; the thought itself, (the *body* of the thought;) the thought about the thought, (the *soul* of thought;) and the desire or pleasure of the thought (the *spirit* of the thought.) That the table of shew bread, or "bread of faces," represents the thought or truth, we have the word of Moses and Messiah for. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The lighted candlestick would naturally represent the knowledge due to thought. And the incense altar readily suggests the prayer which holds the thought's desire; the incense certainly suggests its pleasure. If Philip's character is parallel with what the holy place suggests, he will be found to be a thinking man, a learned man, and one who takes delight in knowledge;

and his thoughts will be directed to the word of God and matters of religion.

Philip was himself an object of the search, or thought, of Christ. "Jesus findeth Philip." John 1 : 43. When found by Jesus Philip sets his thoughts upon a search, a search successful, for Nathanael. "Philip findeth Nathanael." John 1 : 45. Instead of telling how Messiah found him, he reports the general finding of the sought-for Christ. "We have found him." Found whom? Note the thorough scholar's story of the sought Messiah: "Him of whom Moses in the law, and the prophets did write." This indicates familiarity with *all* the Scriptures; those predicting one of low degree, as well as an exalted Christ. "Jesus of Nazareth, the son of Joseph." Nathanael, with his desire to see Messiah, could not endure the thought of origin so lowly. "Can there any good thing come out of Nazareth?" Stop and think. What answer could the wisest man present, and go beyond the thoughtfulness, the common sense, the wisdom, practical and perfect, of Philip's answer? "Come, and see." Study and remember this reply, for it is fruitful, and the seed is good.

"Jesus—saith unto Philip, whence shall we buy bread that these may eat." He applies to Philip as the one who ought to know. "This he said to prove him; for he himself knew what he would do." John 6 : 6. Philip's answer went as far as any answer could without containing all the question sought. "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." Who will dispute his figures? No one was able to supply a better answer. Why question him at all unless he was the puzzle answerer of the company?

John 12 : 20, 21. "There were certain Greeks among them, that came up to worship at the feast. The same came therefore to Philip and desired him, saying, sir, we would see Jesus." Why apply to Philip save, as Jesus did, because they thought he ought to know

the course to take. He knew, and went to Andrew, and the two to Jesus. Notice the variety of knowledge thought to be possessed by Philip.

John 14 : 8, 9. "Philip saith unto him, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you (all) and yet hast *thou* not known me, Philip?" Philip's prayer for knowledge is a comprehensive one, the very prayer the incense represents. But note the Master's answer, framed as if to one of all the twelve, who, knowing much, ought also to have known enough already of the Christ, as not to need to ask the favor sought. The passages already studied are all that tell us aught of Philip more than his apostleship. Every one of them suggests a man intelligent, investigating and supposed to be, or dealt with as, the best informed of all the twelve. He leads quaternion number two, whose other members, if we knew them well enough, would likely prove how properly they were in place and company.

The meaning that we found in "Tabernacle Trines," belonging to the holy place, is just the meaning of the character and history of Philip. If the parallel is perfect, and the theory correct, the apostle Philip ought to be, among the twelve, "the lover—of the understanding—of the truth." Names in Scripture often have a wealth of meaning. When we know that "Philip" means "the lover of the horse," we see at once in "lover" what is highest in the trine belonging to him. But we want to know how we can prove that Philip is the lover of the understanding of the truth because he is "the lover of the horse" Is the reader ready to admit, or learn, that horse, as scripture symbol, is significant of more than we are wont to think, with meaning clear and unmistakable? If you do not want to know, stop where you are; you cannot learn.

The book of "Revelations," full of symbols as it is, is not completely sealed on that account. Sometimes its seals are opened, and we understand the book in part. Rev. 6 : 1-8. "And I saw

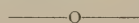
when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the^e four beasts saying, Come and see. And I saw, and behold a white horse. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked and behold a pale horse." The number of the beasts was just the number of the seals pertaining to the beasts, a separate seal for every beast. With the opening of other seals the symbols change. We are now concerned with horses only, and we notice that they show themselves to John when answering to the summons, "Come and see;" the very words of Philip to Nathanael. John had wept "because no man was found worthy to open and to read the book." When the seer, at the opening of the seals, responded to the invitation, "Come and see," that is, "approach, and read and understand the truth the book contains, he saw "a horse," which, therefore, answers to the meaning and the understanding of the book or truth. It was the understanding of the truth he was desiring and expecting when invited by the beasts to "Come and see." The horse he saw was symbolizing what he looked for, and explained (when understood) the book. The various colors of the horses and their various circumstances, indicate the various truths made known and understood.

The horses seen by John were not, we judge, their pictures on the pages of the book, but visions (seemingly of living, moving horses) representing truths of which the book itself was certainly symbolic. We have a man desiring fervently the understanding of those truths; we have the invitation to him, "Come and see;" and finally we have the outcome of the wish and invitation and response, the vision of the horses. What-

ever else the horses, each and all, may mean, their primary and necessary meaning has relation to the understanding of the truth. The earlier, "Come and see" of Philip, "lover of the horse," is heard again, and in response the horse appears, to satisfy the longings of the man whose very circumstances are proclaiming him to be the lover or desirer of the understanding of the book, or word, or truth. What but the horse will satisfy the lover of the horse? What but the understanding of the truth will satisfy the lover of and longing for the understanding of the truth? And when to satisfy the lover of the understanding of the truth a horse appears, when he responds to "come and see," what can the horse itself be meaning, if it cannot be the understanding of the truth? Philip, lover of the horse, becomes, in Scripture symbol when interpreted, "the lover of the understanding of the truth," the very character his history and his position warrant us to think was his. We may seem to prove but little if we prove our point, but is it nothing that we find coincidences numerous and striking, linking books and characters so many centuries apart, and showing how a universal law of human nature governs human history? If human nature has its universal, lasting constitution, is the mark of it in history important as the Bible's, something to be laughed at or ignored?

What we have ascertained concerning Philip as to his relation to the twelve, his own quaternion, and the "tabernacle trines," we will discover to be paralleled by what we learn in studying Simon Peter, leader of the first quaternion, and James the son of Alpheus, leader of the third quaternion. Study character and history and names, and like results are certain. In his own quaternion, our Philip finds congenial company in men conspicuous in their relations to the truth. Notice in Bartholomew, the lover of the truth, the man in whom there was no guile; in Matthew, him whose gospel holds the most of ancient truth explained; in Thomas, him to whom the truth

was dear, but must be certain. But chiefly in the men whose places never change, the first, and fifth, and ninth, and twelfth of the apostles, will we find the clearest and the fullest parallels to "tabernacle trines." We cannot comprehend the law by which they came to have their places, and we wonder how their characters and names and circumstances fit the places when those places are compared with "tabernacle trines." One coincidence would be remarkable, and two or three would vastly magnify the wonder, but when they multiply into the dozens, and extend through many centuries, and correspond so thoroughly with what we know of human nature's various planes, amazement holds us, and we shrink from putting any limit on the wonders of the word and works of God. Once determine that so many such coincidences do exist, another evidence unanswerable will be added to the rapidly accumulating and expanding proofs that God has written what contains them.



Judas, the Twelfth.

In every Bible list of Christ's apostles Judas, (he of Kirjath,) is the twelfth.

1st quaternion	1	2	3	4
	1 Simon Peter			
2d	5 Philip	6	7	8
3d	9 James of Alpheus	10	11	12 Judas Iscariot.

In quaternion No. 1 (1, 2, 3, 4) its four apostles are the same in every list. The same is true of both the others. Their leaders, 1, 5, 9, are never other than the leaders, never being found in any other place. Simon Peter always leads the first. Philip always leads the second. James, of Alpheus, always leads the third. And the traitor Judas always finishes the list, the last of his quaternion, the last of all the twelve. Of the other eight apostles not a single one is always found to occupy the same position in his own quaternion, although not found at all in any other. Some authority determined these quaternions and fixed their mem-

bership, their order and their leaders, and the place of Judas at the end of them. It is impossible that such an order is without significance, or that significance without importance. Each quaternion's members are united by a common tie which, doubtless, is the most conspicuous in their leader. The quaternions are graded by a common law, which makes the first the first, the last the last, and makes the second lie between them. Spiritual gravitation evidently sinks the traitor to the lowest place. Not so much because he was the traitor is he counted low, but low and evil traits of character consigned him to his low position. We may come to understand the primacy of Simon Peter when we come to know his character and inmost spirit.

Matt. 19 : 28 : "Ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Luke 22 : 30 : "That ye may sit on thrones judging the twelve tribes of Israel." Rev. 21 : 12 : "Twelve gates—and names inscribed which are of the twelve tribes of the children of Israel." Rev. 21 : 14 : "Twelve foundations, and in them the names of the twelve apostles of the Lamb." In this connection we are not to be concerned about the names of tribes or of apostles. In the one we would include the name of Joseph or be troubled by the half tribes of his sons. From the other Judas is excluded, but Matthias would dispute the claims of Paul. The key to all is in the symbol of the twelve, and it is intimated that the twelve of Israel is parallel with that of the apostles. If there is any order in the twelve of Israel, it is hidden from us, for the lists and their varieties are many. If significance is anywhere, it ought to be in him who was the twelfth or youngest, viz., Benjamin, the parallel of Judas, who was the twelfth, and probably the last of the apostles chosen. Eleven times is Judas called Iscariot, or man of Kerioth, or Kirjath, or Kirjath, and because of it is usually assigned to Judah's tribe, within whose territory Kerioth was found, (Josh. 13 : 25,) and several Kirjaths. But Kirjath is the last named city of the tribe of

Benjamin, (Josh. 18 : 28,) among the fourteen they inherited. No one can prove the traitor did not come from Benjamin the twelfth, or that he came from Judah. If he came from either, Judah should be glad to put him off on Benjamin. The traitor's true successor, Saul of Tarsus, called of Christ himself to his apostleship, was also of the tribe of Benjamin. (Rom. 11 : 1 ; Phil. 3 : 5.) Such coincidences are of interest and may prove of value when allied with many others.

John 12 : 6. "This he (Judas Iscariot) said, not that he cared for the poor ; but because he was a *thief*, and had the bag, and bare what was put therein." Genesis 44 : 4-12. "Joseph said unto his steward, Up, follow after the men ; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing. And he overtook them, and he said unto them these same words. And they said unto him, wherefore saith my lord these words? God forbid that thy servants should do according to this thing: behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we *steal* out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in *Benjamin's* sack."

The coincidences here are curious and pertinent, remembering that Benjamin and Judas both were twelfth ones in their companies, and Judas was a son of Benjamin. Both of them were charged with stealing, and the evidence against the innocent was greater than the evidence

against the guilty. One seemed to be a thief, the other was a thief. Whatever "twelfth" and "thief" may symbolize in things pertaining to the human nature, if we ascertain it we shall find they are in perfect harmony.

Genesis 35 : 17: "And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni, (that is, the son of my sorrow,) but his father called him Benjamin, (that is, the son of the right hand)." Benoni gave his mother up to death. ("In sorrow shalt thou bring forth children," Gen. 3 : 16.) Judas, he of Kirjath, gave his master up to death. She who made Benoni son was brought to death by him. He who appointed Judas his apostle was delivered up to death by him. But neither Rachel nor the Christ could die had not their *bodies* been of mortal build. That bodily mortality Benoni and the traitor hastened to its final stroke, ensuring its infliction. To deliver up to death before the time, to death by violence, to death by others' hands, is what betrayal means in Scripture. Neither Judas nor Benoni killed his victim, but the victims came to death through them. The "twelfths" alike were charged with theft; alike they brought superiors to death.

While thinking of Benoni and of Benjamin, (a single person, but related to his mother and his father differently,) can we fail to think of Christ deriving sorrow, weakness, death, from Mary; dying just because she gave him what must die, the body; and of Christ in his relation to the Father, as the Benjamin, "the son of the right hand," when separated from his mother, or from mother earth? How true of the Messiah, "Man that is born of a woman is of few days, and full of trouble." "A man of sorrows." And yet more true of the Messiah "He is set down at the right hand of the throne of God." Matt. 26 : 64; Mark 14 : 62; 16 : 19; Luke 20 : 42; 22 : 69; Acts 2 : 33, 34; 7 : 55, 6; Rom. 8 : 34; Eph. 1 : 20; Col. 3 : 1; Heb. 1 : 3; 1 : 13; 8 : 1; 10 : 12; 12 : 2; 1 Pet. 3 : 22. Benoni, son of sorrow, is sug-

gestive of the weakness of the *flesh*. Benjamin, the son of the right hand, suggests the power of one victorious over flesh, and reigning in the *spirit*. 2 Cor. 13 : 4: "He was crucified through weakness, yet he liveth by the power of God."

Benoni, changed to Benjamin, would seem to make the single person more than one, and so the twelfth and yet another more. Judas, he of Kirjath, is Benoni's counterpart in causing death. Who takes his place as Benjamin but he who boasts of his descent from Benjamin? And who receives apostleship, not from the earthly Christ, but from the risen Christ, the Father's Christ; the Christ of "the right hand" whom he delights to preach? Saul, the King of Israel, and Saul of Tarsus, were of Benjamin, and, like the traitor Judas, troublers both. But Saul of Tarsus, resurrected into Paul the preacher of the resurrection, becomes therein more truly Benjamite, "the son of the right hand;" and takes the place of persecuting Saul and of the traitor Judas.

Benoni caused his mother's death. His *flesh* gave Jesus up to death. Judas the Benjamite, betrayed his master up to death. And Saul of Tarsus, of the tribe of Benjamin, was persecuting to the death the members of the church with which the Christ identified himself. Acts 9 : 4. Both Benjamin and Judas were accounted thieves. Is there aught in flesh, and was there aught in Saul of Tarsus, answering to theft? John 10 : 1: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Only by the righteousness of Christ, which is the righteousness of God, can any enter life. He who trusts and glories in a righteousness external only, is by so much robbing God. The righteousness which *flesh* can work can never save. How Paul the Christian has repudiated Saul of Tarsus' carnal righteousness. Phil. 3 : 7-9. How much the carnal Jews preferred their own and others' praise to that of God. Rom. 2 : 28, 29; John 5 : 44. Self-

righteousness is carnal, and denies to God his due; becoming spiritual theft.

Not only was the man of Kirjath thief and traitor, but is called a devil, and as such was known from the beginning, and the knowledge evidently governed Jesus' choice of him. John 6 : 64 and 70. The devil has no good in him, is leader of the sinful host, and is busy seeking to devour others. Paul, the Benjamite, declares that in his *flesh* no good thing dwells, and that he is the chief of sinners, totally unworthy of apostleship, because he persecuted many of the saints of God, with madness out of measure. As Saul of Tarsus he had many of the devil's marks. Now hear what Jacob says of Benjamin. (Gen. 49 : 27.) "Benjamin shall ravin as a wolf; in the morning he shall devour the prey; and at night he shall divide the spoil." Read the last three chapters of the book of Judges and behold what fiends incarnate Benjamites have been. Note that it was "men of the city," (19 : 22) imitating Sodom's men. (Gen. 19 : 4) Now Iscariot, or "man of Kirjath or, more literally still, "man of the city," was a Benjamite. City men, according to the Bible, are more devilish than countrymen; and Judas, "city man," was called a devil, and the ages have approved the name. That Benjamin, the twelfth, was devil, thief and traitor, in some element of each, makes very strange the choice of Judas (Benjamite and devil, thief and traitor) as the twelfth apostle.

We have already noticed Jacob's early prophecy concerning Benjamin. Compare it with the later prophecy of Moses. Deut. 33 : 12: "Of Benjamin he said, The beloved of the Lord shall dwell in safety by him; he covereth him all the day long, and he dwelleth between his shoulders." The destroying wolf becomes beloved of the Lord, the saved, protected and exalted; or the savior and protector of the people of the Lord. Can this be true of but the single person in the single character? The former prophecy applies to the original Benoni, the subject and the source of sorrow; and the latter readily applies to

Benjamin, the son of the right hand. So, too, the early, earthly, sorrowful Messiah will compare with him at last exalted; the earthly body with the body of the resurrection; and Judas, man of Kirjath, with his true successor, Paul, the Christian preacher; just as persecuting Saul of Tarsus was related to the Paul converted at Damascus and employed to preach the faith he once destroyed. Judas, he of Kirjath, was the earthly twelfth apostle of the Christ, but in the risen Christ he had no portion. He was "Benoni" only.

The common calendar of months presents the earliest twelve of Scripture; while the thirteen lunar months complete the year. The earth, alone, provides the days. The earth and moon combined provide the months. And earth and moon and sun combined provide the years. The yearly twelve is furnished by the trine of planets. Although Jehovah was the God of all the tribes, he gives himself the title of the God of "Israel," their common father, and then adds the farther and more comprehensive title of "the God of Abraham, of Isaac, and of Jacob." The twelve are one; the one is three. The third is father of the twelve, who have four mothers. Christ's apostles were divided into three quaternions, but we find no such division of the tribes of Israel, unless upon the high-priest's breast-plate. But to Abraham, to Isaac, and to Jacob we will find the leaders of quaternions corresponding with exactness. The order of the patriarchs and that of the quaternions' leaders never changes, and the changeless parallel each other. Indeed the very name of him who leads the third quaternion is Jacob, for the James (of Alpheus,) in Greek is Jacob, third among the patriarchs' names. The twelfth of the apostles is the only one, besides the leaders of quaternions, whose place is never changed, and we find him of the tribe of Benjamin, the twelfth and last of Jacob's children. We may say of these coincidences that they are no more than merely such; but that the sons of Jacob numbered twelve was

more than mere coincidence. The Lord controlled their birth and number; (Gen. 16:2; 29:31; 30:2; 30:17; 30:22) and the mother of the twelfth was brought to death in bearing him. And surely Christ controlled the choice and order of his twelve apostles.

The study of "the tabernacle trines" suggested to us human nature's trinal planes of spirit, soul and body, each with spirit, soul and body of its own. These planes we called pneumatical and psychical and physical, or what pertains to love and thought and outward life. Philip, the fifth of the apostles, we have found appropriately heading that quaternion representing thought. Before we turn again to Judas, (he of Kirjath,) let us see if James (of Alpheus) rightly leads the third quaternion, or that of outward life. His proper name is Jacob, signifying one who takes things by the heel, or lowest part; (and what is outermost is also lowest). The circumstances of his birth made Jacob third and lowest of the patriarchs and gave to him his name, a name peculiarly appropriate to one of such a character and history. How strangely it has happened that another Jacob has become the leader of the third quaternion of Christ's apostles, having that religious character and history that fitted him exactly for the place. The patriarch was sensual and worldly, even making his religion serve his physical convenience and comfort. The apostle is identified with James, the Bishop of Jerusalem, (Acts 12:17; 15:13,) and with the author of the letter going by his name. He too has taken hold of what is lowest, that which is religious truly, but the lowest thing pertaining to religion, what is outward, formal and apparent only. He announces the decision of the twelve (Acts 15:13) concerning outward regulations for the Gentile converts. All traditions make him very Jewish in his inclination to continue in the keeping of the law of Moses; so much so that he was called "The Just," and highly honored even by the unbelieving Jews. His epistle leans so much in this direc-

tion that the leader of the Reformation, Martin Luther, would not count it apostolic, but declared it was a "straw" epistle. It is avowedly and highly *practical*. While really no less spiritual on this account, it deals with fruits much more than roots, with works much more than faith, with life much more than love. Everything, including what is spiritual, must have a body; and it is of this external that he treats so fully. No one of all the twelve could so appropriately lead the third quaternion if what is outward in religion has been represented by it.

If we study carefully the name and character and history of Simon Peter we shall find how fitly he is placed before the rest, the leader of the first quaternion, and therefore leader of the twelve. There was a Simon only flesh and blood, and he could err and fear and fall. But there was another, inner, Simon, loving, bright, and active in religious life. Enthusiasm, intuition of the truth, and energy combined, characterized him as they did no other, and were needed in a leader. Jesus Christ made no mistake in his selection, for his choice was that of nature. Simon Peter led the three most intimate with Christ, and all the story points to choice and fitness. But our present question is, was Judas, (he of Kirjath,) fitted for the place he filled? We know his character and history, but do we know what his position was and meant?

He was a member of the third quaternion, the representatives of what is outward in religion. We know enough of Judas' spirit, character and work to justify to us his being put into the lowest plane, and at the farthest end of that.

Pneumatical	1	Spirit	2	Soul	3	Body	4
Psychical	5	Spirit	6	Soul	7	Body	8
Physical	9	Spirit	10	Soul	11	Body (Judas I.)	12

We can see that what is physical is lowest of the human nature's planes, and that the (flesh, or) body, with its senses and its earthly nature and its adaptations, is the (lowest ultimate, or) most external

province of that plane. If Judas must be representative of aught upon that plane it is the *body*, physical, material and earthly; for it is the least and lowest of the elements essential to the human nature of the earthly life, and he the meanest and the lowest of the twelve apostles. In our diagram of human nature's planes and provinces, the body of the physical is number twelve, the province last and outermost upon the lowest plane. In our diagram of the apostles in quaternions, the member last and outermost in what we call the third quaternion, is Judas, always twelfth. The diagrams may point to truth although they may not prove it. If unsatisfactory they are at least suggestive and not easily explained away.

In any perfect thought and picture of the human nature we cannot omit the body, (or the flesh) the only and the universal entrance to it. A perfect symbol of the human nature must include the body's representative. We found it in "the tabernacle trines." To enter human nature God must enter human flesh. There must be a lowest and an outermost, a nearest thing to that which is outside and not ourselves. The body with its senses is the channel of our knowledge. Its relations to the planes above it form the character. It ought to be subservient to the higher nature, and it ought to be its instrument of righteousness. It is always present with us in the earthly life. Whatever be the heart or conscience, good or bad, the body's common actions are the same. One tongue must teach and preach, whatever truth or error it may publish, and whatever faith the speaker has in what he says. The loving, loyal John would say the same as traitorous Judas as they preached the gospel. Both received the same commission and reported like success. The truth remains the same by whomsoever told. One tongue belongs to all who tell it, whether honest or dishonest. Good may be done by wicked people, and the body is the universal instrument. It is absolutely necessary. Yet the Bible has but little

good to say of it. Paul who looks upon it as the Holy Spirit's temple, keeps it under, and is groaning for deliverance from it. It is the universal entrance and the universal burden to the human nature.

The evil character of Judas is the *body's* evil character. He must complete the twelve. The body must complete the man. In a real sense each is a thief, a traitor and a devil. This we have already pointed out. The largest proof of evil in the body is its giving up the man to death, an evil never sinless. Be the spirit what it may be, that of infancy without transgression, or Messiah's, always spotless, finally the body will betray to death. There is no exception actual or possible. ("Flesh and blood cannot inherit.") The Word "made flesh" could not escape the certain death of flesh, although he long and rightly cared for it, and never yielded to temptations from and through it. The Christ was doomed to die, the moment that he deigned to live. The *religion* of the human body shares its evil nature. Outward, legal righteousness will claim the glory due to God, deceive the worshipper himself, and set itself in opposition to the righteousness of God. No human evil has arisen which the human flesh has not a share in. And yet no human good can be accomplished but the human body is its instrument. There must be a body to complete the twelve of human nature's earthly life; that body will be proved to be a thief, a traitor and a devil.

Chosen a disciple that the truth might be his own, and chosen an apostle to make known the truth to others, what Judas learned and taught he reached success in quite as much as any of the others, and by processes and organs like to theirs. Yet he was known and chosen as a thief, a traitor and a devil, fit representative of flesh, which is, however much a needed minister of good, an enemy within the camp, irreconcilable and only to be gotten rid of by the death itself is sure to bring about.

Remark the manner of the death of Judas who betrayed the Son of Man to

death, how like it was to his, for both were hanged. "Cursed is every one that hangeth on a tree." If it was a tree on which the traitor hanged himself, he was as really crucified, in scripture thought, as Christ was; and the Christ was hanged the same as Judas was. A curse is not so much the voice of anger roused, as the announcement of the fixed relations of the sin and its inherent penalty, by him who knows the truth concerning good and evil. What seem to be conditions of a curse or blessing are characteristics of the right or wrong conditions they belong to. "Curses causeless shall not come." Effect and cause cannot be separated. Jesus ought to die as much as Judas ought, or neither would have died. Judas represented that which made Messiah die, *the body*; and the manner and, perhaps, the moment of their deaths were little different. Admit that Judas died by suicide. What else was Jesus' death? "I lay down my life. No man taketh it from me." All self-sacrifice is suicide. Indeed, the inner thought of sacrifice is that the offerer devotes himself to death; for every offerer himself, (or by his representative,) must put to death the animal whose death would represent his death to sin. It is the *sin* of flesh that gives the flesh to death. All death is flesh's suicide; and Judas' death would symbolize it. But we may crucify the flesh and die to sin; and such a suicidal, yet intensely sacrificial, death the death of Christ would symbolize. Of one the flesh is cause, and of the other the occasion; but in both the death has reference to flesh.

It may and must be said that what was traitorous, dishonest, devilish, could be no portion of the holy Son of God. But there are two alternatives, two points of view, two ways of looking at the matter. Either the physical and animal of Christ was not the physical and animal of other men, (or if it were, it lacked the common properties of human flesh,) or what was physical and animal pertaining to the Christ was not the proper Son of God, but only that in

which he tabernacled, having entered human nature through its only gate. Only what was "holy," to be born of Mary but begotten of the Holy Spirit, was to be the "Son of God." His "resurrection from the dead," in "power," and in "the spirit," and the spirit that "of holiness," determined him to be the "Son of God." Only of his *resurrection* was it said, "This day have I begotten thee." He was proclaimed to be the Son of God when risen from baptismal waters; and again, when glorified upon the mountain; both occasions being symbols of his resurrection state and glory. Nothing animal is God, or Son of God; and flesh and blood cannot inherit spirits' kingdom. Indeed regeneration parallels the resurrection; for the flesh is crucified and there is death to sin, and new things come to be; the man is wholly new.

To enter human nature Christ must enter human flesh. It was the common human nature that he entered by the common human flesh; the flesh of sin, and so the mortal flesh. If the twelve apostles represented all or aught in Jesus Christ, the twelfth would represent as clearly and as certainly the sinful flesh in which he tabernacled, as would any of the others represent another element of human nature. When Messiah put away the flesh of sin, the twelfth had ceased to represent him, and could have no portion in the ministration of the spirit. For that another son of "Benjamin" was chosen and commissioned by the risen Christ, "the son of the right hand" of God.

Roman Catholics and Protestants alike assert the spotless purity of Jesus Christ. The former, knowing that the stream can be no purer than its source, assert the perfect purity of Mary. The latter, less consistent with the truth, provide a miracle to make the flesh of Christ more pure than hers, ignoring all the Scripture teaching of descent from mothers. Both fail to notice that the death, in others due to sin, (in Mary quite as much as any,) came upon the Christ. They perhaps agree in teaching that the human spirit is by nature sinful, (save in the case

of Christ;) and that the plane we call the physical, in him and others, is without a moral quality. All the scripture teaching runs in just the opposite direction. Yet all admit that for the flesh to dominate the spirit is the very act and quality of sin. The physical, the flesh, the animal of Christ was not the Christ, but only his environment and tabernacle, as the flesh becomes to the regenerate, and as the flesh may be to every human being. Human nature cannot come to be, without the flesh; but having come to be, the flesh becomes no longer needful to it, save to serve the purposes of earthly life. That body needful, useful, evil, transient, Judas represents. The body of Messiah was exactly that of other men. "Since the children are sharers in flesh and blood, he also himself, in like manner partook of the same," that he might come to death with them. Hebrews 2:14. How can theology of any school reach right conclusions while ignoring or denying fundamental, universal facts of human nature? The "immaculate conception" and the holy "birth" are theories unscriptural, unnecessary and untrue. The Master found it right and needful to admit among apostles one he knew to be a thief, a traitor and a devil, as he found it right and needful to assume the flesh of sin, with both the certainty and purpose that that apostle and that flesh should give him up to death. He could not assume the human nature and be mortal, but by entering flesh; nor properly complete the twelve without a Judas to betray him.

If Iscariot was buried in "the field of blood" they purchased with the price of treachery he; literally, "went to his own place." It was the potter's field, the *place of clay*; so that besides it being bought with his own money, he who represented flesh, or dust or clay, returned to dust or clay, according to the primal curse, "for dust thou art, and unto dust shalt thou return." See Job 10:9; 4:19; 13:12; 33:6; 30:19. "Body," "dust," and "clay" are interchangeable, almost, in Scripture, and suggest the feebleness, the frailty and the death of flesh. Clay

suggests the *city*, too, with homes and walls of brick; and to the place of clay the city man, the man of Kirjath, went as to his own; not to the country field, the field of agriculture. The man of blood was buried in the field of blood, the place to bury *strangers* in. When death shall separate the body from the spirit, *strange* and foreign and external will the body be to the emancipated spirit. Through the earthly life the flesh and spirit must be enemies. "Murder" is a work of "flesh," its very disposition and "the field of blood" became a fitting place in which to bury flesh's representative, who gave to death, a bloody death, the Christ; and gave himself to bloody death.

We cannot *know* that Judas represented, and was meant to represent, "the body." The evidence is wholly circumstantial, the conclusion inferential only. Yet the points presented have been cumulative, and remarkable for force and number and variety. How shall we account for them on any other theory; and if we accept the theory suggested do we contradict the Scriptures anywhere? Do the kind and mass of illustration of the truth reduce its mass and force? Why should it not be welcomed?

What if the sacred writers had no thought of Judas representing flesh or any other circumstance of human nature, would their ignorance or silence render it untrue? Did they know all the Scripture, and reveal the whole of what they knew? Who makes the claim in their behalf, and whence his knowledge? Theologians cannot be too numerous, but their variety of views might be reduced with large advantage to themselves and others. The honest student, the intelligent, sincere disciple, will rejoice when added light reveals and so eliminates the false, and elevates the true.

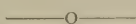
When we reflect that "Jesus knew from the beginning who it was who should betray him," we instinctively inquire what effect that knowledge had upon the choice of Jesus and upon the guilt of Judas. Intelligent and voluntary was

the choice; intelligent and voluntary was the guilt. So much we know. But did not the choice include the purpose of the guilt whose absence would have made the choice impossible? If Judas must betray, if chosen, was he not chosen to betray? Must a familiar friend, a chosen one, betray, and that because the Scriptures prophesied it? Was a prior universal knowledge, or a prior universal law, the basis of the prophecy? Which was first, the prophecy or the foreknowledge, or a law preceding both? Would the lack of prophecy have made impossible the deed? How easily we ask what none can answer! But a fact or two may help to bring us toward the truth. (1) The guilty deed of Judas now belongs to history. But neither deed nor guilt was possible without the prior disposition waiting opportunity. In some other moment, in some other sphere, the sin within would have become the sin without. The animal, the physical of man, is not the man, however much it manifests the man. What he did betrayed the man as he betrayed the Master. It was in him and it could not be eradicated. He was no worse a man for the betrayal than he would have been without it. That revealed the devil he had always been and always would be. Temptation may consist with perfect innocence, and absence of temptation may consist with rottenness of heart. Judas was not drawn or driven save by lusts that filled his heart and would have found equivalent expression in another sphere. Christ could carry out his purposes without temptation or injustice to the traitor. (2) Jehovah knew, when he assumed the human nature through the common human flesh, that any mother giving him a body could but give a body certain to deliver him to death unless he interposed a miracle; as Judas would deliver him to death unless by miracle he changed his heart. But to interpose a miracle would be to make a body not a body, and to make a Judas not a Judas. The death to which his body gave him was his own, and

certain to be his, if Judas, Jews and Romans were or were not instruments to hasten its occurrence and peculiarly affect its manner. The common flesh would reach the common death because the common cause, the sin of flesh, was operating, energetic and successful. He would not die because of sin in others' flesh, but only for the sin his own was holding, for the sin it held in common with the rest. No one is or can be punished for the sin of others. He may suffer by mistake, or sympathy, or fellowship; but punishment and sin cannot be separated. (3) Such a person as Jehovah, born at such a time, amid such circumstances and in contact with the Jews and Romans as they were, could not avoid the kind of death he came to, while the people and himself remained unchanged. Die he must, and that by crucifixion, at the hands of those he came and sought to bless. (4) If Judas freely manifested what was in him, what was certain to be evil; if Jehovah manifested in the flesh would be betrayed to death by that familiar flesh peculiarly his own; and if the tragedy of Calvary was unavoidable without a miracle unusual, unrighteous and impossible; why might not Christ select a man among his representatives, (the twelve so close to him,) a single one, the twelfth, (the last and lowest, but his own,) to represent that element or circumstance of earthly human nature which would give him up to death, the element without which all his enemies would not be able to accomplish it? (5) If the flesh had any representative among the twelve, it must have been the twelfth, the traitor Judas.

The purpose and the promise of Jehovah to become a man with men would touch and train the course of human history. The preparation and performance would employ the freedom of the human will persistently without abusing it a particle. That the larger light would certainly reveal and aggravate the guilt of those resisting it, would not excuse the light from shining and dispensing larger blessings to the waiting souls who welcomed it. Must the sun refuse to

shine upon the growing, wholesome vegetation, lest it favor poison in the dangerous and dead? Judas was a devil, ripening but the faster for the place and fate of devils, in the sun that ripened others for the garner of the Lord. His body's death became to Christ his spirit's freedom, exaltation and eternal life.



“For Brass I will bring Gold.”

Isaiah 60 : 17. “For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy officers peace, and thine exactors, (taskmasters,) righteousness.” This statement may be tabulated thus :

For brass	I will bring	gold,
For iron	I will bring	silver,
For wood	I will bring	brass,
For stones	I will bring	iron.
Thy officers	I will make	peace,
Thy exactors	I will make	righteousness.

In this arrangement we perceive an order of improvement and a prophecy of better things. But, as it stands, we see no other principle in the arrangement. Why bring gold for brass and not for silver; and so on? In the order of their value would be gold, silver, brass, iron, wood and stone. The order of the text is an ascending one, but it includes another element than value. Let us construct another table.

Gold	Silver
(I will bring for)	(I will bring for)
BRASS	IRON
(I will bring for)	(I will bring for)
Wood.	Stones.
Thy officers	Thy exactors
I will make	I will make
Peace.	Righteousness.

Read downward from the top the column on the left, and then the column on the right, and you will have the real order of the text, and a foundation for suc-

cessful study of it. Gold, brass and wood compose one trine; silver, iron, stones, another.

Upon what principle is either of this pair of trines constructed? There is an evident, a similar, a parallel gradation in the values of the members of the trines; but why are gold and silver separate and not together? Why does brass come under gold instead of under silver, etc., etc.? Have the members of a trine an element in common that associates them?

Examine carefully the gold and brass and wood for such an element. So much alike are gold and brass in color that the one may often be mistaken for the other. And many woods have colors like them; notably the cedar. Color is the only element or quality in which the three unite.

But the quality uniting these must be the quality uniting all the members of the other trine, the silver and the iron and the stones. Can color be the quality? Not the color of the other, but a single color. What is the color of the crystals of the silver, of the iron, (as in burnished steel) and of the stones? Is it not the silver color, (or the color of the moon;) just as the color of the gold, (itself the color of the sun,) was also that of brass and wood? The warm and glowing color of the sun belongs to all the members of the golden colored trine. The color of the moon, both cold and clear, belongs to all the silver colored trine. These are facts, whatever be their meaning. What is warm and glowing in its color is suggestive of affection, love, etc. What is cold and clear in light suggests at once the truth, the thought, the mind, etc. One trine is that of love and good, the other that of thought and truth. And love excels the thought, as gold excels the silver.

Human nature has its three degrees of love, pneumatical and psychical and physical. The promise to the church is that its *love* shall be exalted, both in character and object. So too with human nature's three degrees of *thought*. As far as possible they, too, shall be exalted.

Notice that the thought does not become the love, a thing impossible; but that the thought becomes a higher thought, the love becomes a higher love. The elevation is like that alluded to by Christ, "Except a man be born of water and of spirit," as compared with earth-birth only. Note the grades of earth, of water and of spirit, which are those of *solid*, *liquid*, *vapor*; the reverse of what the scientific tell us was the order of creation; re-creation being its reversal, or a man's return to God.

If for wood the brass is brought, and iron for the stones, and nothing takes the place of wood and stones, then wood and stones must disappear, or cease to be, or be rejected altogether. Is not this the case in resurrection glory, which the flesh and blood, or what is physical, can never share? The wood and stones are on the lowest plane, and represent the physical of man. Of them it may be said, as in the new creation, "what is old has passed away."

The wood (in carbon) and the stone (in lime) supply the chief materials for (body as) the home of man, his tabernacle's earthly house. 2 Cor. 5 : 1. It shall be dissolved, and in its place shall be the house of God, composed of spirit only, not made with hands, eternal in the heavens.

The wood and stones supplied to Jews the instruments for the destruction of the spirit's earthly home, the flesh. They punished blasphemy by stoning, and if they wished to add disgrace and infamy, they hanged the body on a tree. Blasphemy was an offence against the truth, and stones, the instruments of punishment, are lowest in the trine of *truth*, and always representative of truth. To offend against the good, to be intensely wicked, seemed to Jews to need a heavier and more disgraceful punishment, and this they found in using wood, the lowest member of the trine of good. Against the lowest plane of human nature, (or the physical) they used the lowest members of the trines of good and truth as understood by them. The Jews, who found Messiah had committed blas-

phemy, according to their notions should have stoned him. But blasphemy he was not guilty of, and circumstances hindered him from dying such a death. But God, who saved him from the stoning, gave him up to death upon the wood, declaring thus the presence of an evil that deserved disgrace. Nowhere in his spirit was that evil, but the flesh destroyed contained it all. Crucifixion carried out the spirit of the centuries as to the whereabouts of human sin. "They that are Christ's have crucified the *flesh*." "God sending his own son in the likeness of the flesh of sin, and for sin, condemned that sin in that flesh" So certainly is sin existing in the lowest plane of human nature, (what is physical,) that Christ himself, although the Lord our righteousness, could not escape its presence and its death. He came to meet and overcome the devil in his stronghold, (flesh and death,) the very places where the devil's triumph had been most conspicuous.

The coincidences and analogies discovered in our study of this passage will be more or less apparent as the prejudices of the student are resisted or are rampant. At first, the language seems to be no more than figure; study shows an order, real and marvellous; but meaningless, uncertain and inconsequential to the many. Statements are preferred which hold a *doctrine*, clear and strong. Well, is there no doctrine in the promises of peace and righteousness, the fundamental and associated blessings of the gospel? Peace belongs to good and righteousness to truth; and that is just the order of the trines which gold and silver head. Under the gold is ranged the peace; under the silver, righteousness. Peace is to righteousness as gold to silver, or as good to truth. So, too, the officers, who become the peace, are higher than exactors who become the righteousness. The officers are captains, officers of *war*. The Messianic rule converts them into *peace* itself. The exactors, (in the time of Christ, the publicans), become not only righteous, but are righteousness itself. The old

shall pass away, the new shall come to be. Read the story of Zaccheus and expect that transformation everywhere the gospel reaches and has power. Is it coincidence, or more, that Matthew, (once a publican,) is found a member of the truth's (or righteousness') quaternion, among the twelve apostles? Peace, the highest blessing of the gospel, ranges with the gold that heads the trine of love and good; and righteousness, its boon companion, ranges with the silver of the trine of righteousness and truth.

This passage illustrates a double rule for the interpretation of the Scriptures. It holds a pair of trines, and then presents a pair of clearer promises. The first and nobler member of a pair has reference to the love or good; the other to the truth or thought. The more complete the study of the Scriptures with this rule in view, the more complete will be its demonstration. But clearer yet, if possible, the rule of trines appears. Every member of a trine has its relation to the members of the trines of love and truth and power, or of spirit, soul and body. There are two trines before us. The first has reference to love or good, the second to the thought or truth. The first member of each trine respects the love, or spirit. The second member of each trine respects the truth, or thought, or soul. The final, lowest member of each trine respects the power, or body. Our study of the tabernacle trines revealed a thought peculiar to love; a love peculiar to thought; and on the lowest plane, (the physical,) a love and thought peculiar to the body. The passage now before us shows the same. Books so far apart as Moses' Pentateuch, Isaiah's prophecies, and all the gospel lists of the apostles, show the same. So far, the students of the Bible on this line, have never failed to find the rule apply to twos and trines where noticed. Who made the rule, and made it work, is not revealed directly; but a rule so universal and exact proclaims the hand of him who rules the world in righteousness.

But for the clearness of the testimony

of "the tabernacle trines," we might be troubled to determine what the other trines would mean. But so many witnesses, who testify alike, and who were meant to testify to matters of the spirit, cannot be too fully trusted. If pairs, as we have found, have reference to good and truth, or love and thought; and what is lowest in a trine has reference to power, or the physical; we may conclude the upper pair of members of the trine have reference, as other pairs, to love and thought, or to the spirit and the soul. The lesson of the pair of tabernacle chambers, is the lesson of the scripture pairs; and the lesson of the tabernacle trines the other trines will certainly repeat. But the tabernacle trines and twelves were not the earliest in the Bible. There are Abraham, Isaac and Jacob; and the tribes of Israel. The patriarchs, at least, (in name and character and circumstances,) tell the story of the trines. Isaac, in his "laughter," tells of *thought* provoking laughter. Jacob, taking matters by the heel, is on the lowest plane, befitting, as it also does, his character. Notice too that James, the son of Alphaeus, the leader of the *third* quaternion of the apostles, has, in Greek, the name of Jacob. Abraham, the friend of God and father of the faithful, rightly heads the trine of patriarchs. Every noticeable trine of Scripture, where it teaches anything, is parallel with every other trine in telling us of love and thought and power, or spirit, soul and body. Let the Bible student try this key on every trine he meets. He will marvel at the readiness with which it opens every one.

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"Born of a Woman."

Gen. 3 : 15. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Job 14 : 1-6. "Man that is born of a woman is of few days, and full of trouble. (Jer. 20 : 18.) He cometh forth as a flower

and is cut down; he fleeth also as a shadow and continueth not. And dost thou open thine eye upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? not one. (Or, oh that a clean thing could come out of an unclean! Not one can.) Seeing his days are determined, the number of his months is with thee, thou hast appointed his bounds that he cannot pass; turn from him that he may rest, (Heb., cease,) till he shall accomplish, as an hireling, his day. (16) For now thou numberest my steps; dost thou not watch over my sin?

Job 15 : 14. "What is man, that he should be clean? And he which is born of a woman, that he should be righteous?"

Job 25 : 4. "How can he be clean which is born of a woman?"

Psalms 51 : 5. "Behold, I was shapen in iniquity; and in sin did my mother conceive (Heb. warm) me."

Leviticus, 12th chapter. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman conceive seed and bear a man-child, then shall she be unclean seven days; as in the days of the impurity of her sickness shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid-child then she shall be unclean two weeks, as in her impurity; and she shall continue in the blood of her purifying three score and six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtle dove, for a sin offering, unto the door of the tent of meeting, unto the priest; and he shall offer it before the Lord, and make atonement for her; and she shall be cleansed from the fountain of her blood. This is the law for her that beareth, whether a male or a female.

And if her means suffice not for a lamb, then she shall take two turtle doves or two young pigeons; the one for a burnt offering, and the other for a sin offering, and the priest shall make atonement for her, and she shall be clean.

Luke 2 : 22-24: "And when the days of her (*i. e.* Mary's) purification, (the Revision has "*their*, *i. e.* Mary and Jesus', purification") according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord, and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves or two young pigeons."

Galatians 4 : 4: "When the fulness of the time came, God sent forth his Son, born of a woman, born under the law."

If these quotations were from any other source what would the reader think of them? Would he not say that the religion making such announcements held that every human birth contained an element of sinfulness affecting both the mother and the child so much and certainly, that even that religion's God could not avert the slightest portion from his Son of human birth, or from the human mother of that son? The propositions are explicit, universal, fundamental; certainly enough so to affect interpretation of whatever seems to contradict them. If no one born of woman can be righteous, and the book which says so says that one was righteous who was born of woman, both the statements have the same authority and truth, and equal claims to be considered. Admit the equal claims, or lay aside the book and its religion, as beyond our comprehension and reception. But if the book is true, do not despair of reconciling seeming contradictions. Might not the Son, both righteous and unrighteous, have received his righteousness directly from his Father, as he received unrighteousness directly from his mother; having righteousness in all his Father gave him, and unrighteousness in all his mother gave him? The solution is a simple one, however difficult to comprehend in all its parts. His mother gave

the Son of God exactly what the other human mothers, as the mothers, give their every child. So much we understand and have the right to build upon, when we consider the religion making such a statement. In what the human mother gives her child there is a state of sinfulness which only she can give, and which, with all her love, she has no power to withhold. The sinfulness resides in what she has to give and gives her child. The passages above teach this or—nothing.

What every human mother gives her child, (the flesh, or what is physical,) is not the child to whom she gives it. No matter whence or what or who the child is, the flesh is not the child. *All* of Dives came to be in torments, *all* of Abraham and Lazarus to be in Paradise, and yet they all had left their *flesh* on earth. Paul declares that with the mind he is submissive to the law of God, but with the flesh is subject to the law of sin; and (if and when the latter works its will,) he says, "It is *not* I that work it out, but (flesh's) sin which dwelleth in me." Again, "We know that if the earthly house of our tabernacle (or bodily frame, R. V. margin) be dissolved, we have a building from God (=spiritual,) a house not made with hands, (=not material,) eternal in the heavens." The loosened tabernacle cannot be the liberated tenant. "Flesh and blood cannot inherit" spirit's kingdom. Despite appearances they never were or could be any portion of the spirit or the person. The animal of Jesus could not be the Christ of God, the sharer of his throne.

The head of the serpent, and the heel of the seed of the woman, each of which should bruise (akin to end, consume,) the other, both belonged upon the ground or lowest plane. Only there could either reach the other.

The lowest plane of God incarnate was the physical, the only plane that could and must and did come under death's dominion.

That old serpent, called the devil, (Rev. 12 : 9) had the power of death, (whose sting is sin; 1 Cor. 15 : 56.)

No human death is possible without the devil and the sin, and death pervades at least the whole of what is physical!

Hebrews 2 : 14 : "Since the children are sharers in flesh and blood, he also himself in like manner, partook of the same, that through death he might bring to nought him that had the power of death, that is, the devil."

The devil could be reached and harmed and rendered powerless, (=bruised and brought to nought,) only in his stronghold, death; and death could not be reached except through "flesh and blood," the "heel" of human nature.

Every human mother gives her every child all that is physical in him, the whole of what must come to death because it holds the single, universal cause of death within it. That cause the Scriptures know as "sin," "the sin," the flesh's sin.

What every human mother, as a mother, gives her every child in substance and in quality, that, just that, and only that, was given to Jesus by his virgin mother, Mary.

The earth is more our *mother* than we think. Job 1 : 21 : "Naked came I out of my mother's womb, and naked shall I return *thither*." Psalm 139 : 15 : "My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the *earth*." Eccles. 5 : 15.

The earth is all the ground, and the ground is all the dust of which the frame of man (that which in him is physical, external, lowest,) has been formed.

What the first of men received from earth as moulded by the hand of God, all his posterity receive, each infant in and through his mother's womb.

The ground, of which the earthly frame of man is formed was cursed, the whole of it, and that until the last of men should die and so return unto the ground; and all because of Adam's sin. Gen. 3 : 17. Only in the land which "flesh and blood cannot inherit" shall the curse be discontinued. Rev. 22 : 3. No one who enters human nature through the human flesh and blood, the only gate

of entrance, can escape the curse original and universal, till he makes his exit through the farther gate of death; not even if it be Jehovah manifested in the flesh. That curse is not fictitious, fanciful and arbitrary, but is natural, dynamic, unavoidable by God himself.

Because of Eve's transgression, every human mother and her every child have large experience of sorrow. Gen 3 : 16. In sorrow she must introduce her offspring into sorrow.

The fewness of the days, and the fullness of the trouble, which belong to every child of every human mother, find their fountain in the flesh the mother gives her child.

The "flesh" is more than lifeless, inorganic matter. It is organized and animated, and, according to the word of God, includes its own affections, mind and members, all of which are earthly, physical and mortal.

Job, Eliphaz, Bildad and David testify alike that no one born of woman can be clean and righteous.

Childbirth rendered every Jewish mother ceremonially unclean. This suggests, as it was based upon, a natural, a necessary, and a universal cause, that gave the purifying ceremonies all their need and meaning.

Every female child, in course of time and nature, might become herself a mother, and in herself repeat her mother's need of purifying. This perpetuation of uncleanness in her daughter's sex, required the mother of a *female* child to undergo a *double* purification.

Whatever need and reason every other human mother, as a mother, had for being purified, belonged to Jesus' mother just because she bore him. Otherwise the ceremonies practiced in her case were needless, hollow and deceptive.

The infant Christ, whose mother, just because she bore him, needed to be purified, himself required to be circumcised, (with all its meaning of purification,) the same as every other Jewish son. The same necessity, the same significance, belonged to every case of cir-

cumcision, or in Jesus' case the rite was needless, hollow and deceptive.

The Scriptures know no other cause of human death than sin, and they maintain that sin to be, just where the death is, in the flesh, or what is physical.

The physical is mortal just because of qualities in it denominated "sinful" by the Lord who knoweth man and gave the Scriptures. They who do not like the definition and the argument must quarrel with the Lord who gave them to us.

Human mortality, if God be true, is never sinless.

All that dies, the mother, as a mother, gave her child.

All of Christ that died, his mother Mary, as his mother, gave him.

"Born of a woman," Christ must die, because the human mother, as a mother, gives her child the very thing that holds mortality and all that causes it.

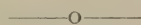
Had Christ been born of man and woman, he could not have been the head or representative of others, but he would have been exactly like the rest of us, a single member of a common race. What every one of us receives from fathers only, he did not receive at all, what we receive from mothers, (flesh and blood, with all their sinfulness and consequent mortality,) was all his own, in fulness and equality with us. Heb. 2 : 14.

"Born of a woman" means the same (no more, no less, no other,) to the Christ that it must mean to every other child "born of a woman." What the Jewish Scriptures teach about it any child can understand. Paul was familiar with these Scriptures, often quotes them, but has quoted nothing from them that they oftener repeat than just this phrase, "born of a woman." Does his quoting it destroy or change its meaning? Would his Jewish or his Gentile readers judge that he was meaning just the opposite? Catholic and Protestant theology demands that all should understand that being "born of woman" means in Jesus' case, the being "born of woman *only*," and escaping all the sin that others

"born of woman" cannot fail to meet and have as "born of woman." Why is the word of God so handled by them? "Born of woman only!" "Of woman only" every child is born. How can we ever understand the Scriptures if their simplest, clearest, strongest, and most frequent statements of a single, universal truth must be ignored, or, what is worse, reversed? They who count the virgin mother or her child immaculate, do equal violence to much of Scripture, and avoid the very truth they say they seek, the truth itself. We will never understand the death of Christ until we understand the birth and life which brought him to it. If we cannot understand aright, "born of a woman," according to the scriptures, can we understand aright, "died for our sins," according to the Scriptures? Is not the former quite as fundamental as the latter and as comprehensible? As a foundation, try it.

The mother of the rich young ruler loved by Jesus, sought the temple with her infant, to be cleansed from the impurity of having borne him, and to have atonement made for her on his account. The mother of Iscariot, who betrayed Messiah, also sought the temple with her infant, to be cleansed from the impurity of having borne him, and to have atonement made for her on his account. So, too, the mother of Messiah, who should make atonement for the world, must seek the temple with her infant, to be cleansed from the impurity of having borne him, and to have atonement made for her on his account. On some single plane of human nature, in some single quality belonging to that plane, the infants and their mothers were united in the need of some purification and atonement. The births of Judas and of Jesus made alike unclean their mothers, taking no account of what the spirit of the mothers or their boys might be or come to be. "Who can bring a clean thing out of an unclean? Not one." Like all the others, Jesus needed to be circumcised, redeemed, baptized, and for the same sufficient reasons. And afterwards "He who was manifested in (the)

flesh was justified in (the) spirit" (which death had separated from the flesh of sin.) 1 Tim. 3 : 16. "When he had made for himself purification of sins, (in death that put away the flesh of sin) he sat down at the right hand of the Majesty on high." Heb. 1 : 3. "By his own blood, (poured out in death that set him free from sinful flesh) he entered in once for all into the holy place, having obtained for himself eternal redemption." Heb. 9 : 12. "See Greek original." Altogether righteous as the spirit of Messiah ever was, his was the "flesh of sin" those "born of woman" never fail to have by reason of that birth.



The Flesh, the Body and the Members.

Romans 6 : 6. "Knowing this, that our old man was crucified with (him) that the body of the sin might be done away, that so we should no longer be in bondage to the sin."

Romans 6 : 12. "Let not the sin reign in your mortal body that ye should obey the lusts thereof; neither present your members to the sin as instruments of unrighteousness; but present yourselves to God, as alive from the dead, and your members as instruments of righteousness to God."

Roman 6 : 19. "Because of the infirmity of your flesh."

Romans 7 : 5. "When we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit to death."

Romans 7 : 14. "I am carnal, sold under the sin."

Romans 7 : 18. "In my flesh dwelleth no good thing."

Romans 7 : 23. "I see a different law in my members, warring against the law of my mind, and bringing me into captivity under (in) the law of the sin which is in my members."

Romans 7 : 24. "O wretched man that I am! who shall deliver me out of the body of this death?"

Romans 7 : 25. "With the flesh (I serve) the law of sin."

Romans 8 : 3. "God sending his own Son within the likeness of the flesh of sin, and concerning sin, condemned that sin within that flesh."

Romans 8 : 4. "That the righteousness (requirement, ordinance) of the law might be fulfilled in us who walk not after flesh, but after spirit."

Romans 8 : 6. "The mind of the flesh is death."

Romans 8 : 7. "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be."

Romans 8 : 8. "They that are in flesh cannot please God."

Romans 8 : 13. "If ye live after flesh, ye must die; but if by spirit ye make to die the body's doings, ye shall live."

Romans 8 : 23. "Waiting for—deliverance from our body."

Romans 9 : 8. "It is not the children of the flesh that are children of God."

Romans 13 : 14. "Make not provision for the flesh, to (fulfil) the lusts (thereof)."

1 Cor. 9 : 27. "I bruise (or buffet) my body, and bring it into bondage; lest by any means, after that I have preached to others, I myself should be rejected."

Gal. 5 : 16. "Walk by the spirit, and ye shall not fulfil the lust of the flesh."

Gal. 5 : 17. "The flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would."

Gal. 5 : 19-21. "The works of the flesh are manifest, which are fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies (or parties), envyings, drunkenness, revelings, and such like; of the which I tell you plainly—that they which practice such things shall not inherit the kingdom of God."

Gal. 5 : 24. "They that are of Christ Jesus have crucified the flesh with the passions and the lust thereof."

Gal. 6 : 8. "He that soweth to his own flesh shall of the flesh reap corruption."

Eph. 2 : 3. "Among whom we all once lived in the lusts of our flesh, doing the desires of the flesh and of the thoughts."

Phil. 3 : 3. "We have no confidence in the flesh,"

Phil. 3 : 21. "The body of our humiliation."

Col. 2 : 11. "In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ."

Col. 2 : 13. "You being dead through your trespasses and the uncircumcision of your flesh."

Col. 2 : 18. "Vainly puffed up by his fleshy mind."

Col. 3 : 5. "Mortify (make dead) your members which are upon the earth; (9) seeing ye have put off the old man."

James 4 : 1. "Whence come wars and whence come fightings among you? (Come they) not hence, (even) of your pleasures that war in your members?"

1 Peter 2 : 11. "Abstain from fleshly lusts which war against the soul."

1 Peter 2 : 24. "Who his own self bare our sins in his body upon the tree."

1 Peter 3 : 21. "The filth of the flesh."

1 Peter 4 : 1. "He that hath suffered in the flesh hath ceased from sin."

2 Peter 2 : 10. "That walk after the flesh in the lust of defilement."

2 Peter 2 : 18. "They entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; promising them liberty, while they themselves are bond servants of corruption."

1 John 2 : 16. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world."

Jude 23. "Hating even the garment spotted by the flesh."

(a) The human flesh (or sarx) is organized and animated.

(b) It has affections, mind and members of its own.

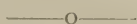
(c) It is not the spirit, nor a part or quality of spirit.

(d) It has a nature, quality or law, to which the Bible gives the name of sin, "the sin."

(e) The Christ assumed the common human flesh, with all its common qualities, without exception.

(f) The spirit may refuse to yield the members to the service of the sin within the flesh of sin, and may present those members unto God as instruments of righteousness. Then "the sin" will cease to reign, but will not cease to be until the death of flesh, when both the flesh and sin will be condemned, *i. e.* destroyed.

(g) The flesh, the body and the members are alike in sinful qualities which only death will end.



"Crucifixion."

By whose arrangement, think you, do the Bible's first and last allusions to the form of punishment we know as crucifixion, (written nearly two milleniums apart) connect that crucifixion with the land of Egypt? Genesis 40 : 19 ; "Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee." Revelation 11 : 8. "Egypt, where our Lord was crucified."

Joseph was interpreting the dreams of Pharaoh's officers, and was predicting of the one his restoration to his former office and employment. Of the other he predicted neither restoration, nor imprisonment, nor death by ordinary means, but death by crucifixion. What governed his interpretation of the dreams? Did the destiny of either officer depend at all on his original employment? for the dreams of both were on that line. By what law did life and honor come to one, and death by shameful crucifixion to the other? What controlled the King's decree? To which came restoration (=resurrection?) To which came

crucifixion? And why did either fate belong to either?

One had been wont to press the *blood* of grapes into the cup of Pharaoh for the monarch's use. As if because "the life is in the blood," (Gen. 9 : 4 ; Lev. 17 : 11-14 ; Deut. 12 : 23 ;) his life was spared, and his position and employment were restored to him. The office of the blood not only added to his life indefinitely, but the added life prolonged the office of the blood.

As the flesh delivers all to death who have their life in it, or live according to it, (Rom. 8 : 6-13) the other, who prepared the *flesh* for Pharaoh's table was condemned to have his *flesh* prepared for birds to eat, by being hanged upon a tree. His position and employment ceased at once, and ceased forever, and the manner of their ceasing would suggest their nature and relations as connected with "the flesh."

If we associate the thought of *flesh*, of flesh destroyed, with crucifixion, (or the being hanged upon a tree) the *baker's* fate will be remembered, and, it may be, we shall better understand the scripture doctrine of the crucifixion.

Neither in the Hebrew, Greek, nor Latin language does crucifixion's earliest idea indicate or intimate the *form* of gallows. Its thought is chiefly that of hanging, or impalement, on a tree or other form of *wood*. The cross was meant to be a thing of infamy, and not so much an instrument of death or torture ; for the crucified were often put to death before the crucifixion. To be lifted up and hanged upon the wood was always reckoned eminently infamous.

Knowledge of Egyptian symbolism would supply the reason why Egyptians would regard the flesh and wood as of the same degree, so that to the Egyptian mind the one would readily suggest the other, and the wooden gallows well benefit the evil flesh. There are traces of this notion in the Jewish Scriptures, but they are too faint and few for certainty. This is not the time nor place to study carefully, as it deserves, Isaiah 60 : 17 ;

but wood's position there is so suggestive, when the meaning of the passage is determined, that the fullest study given to it would abundantly reward the student. The only organized material supplied by nature for the frame work of the homes we build, is perishable wood, which parallels the organized and perishable frame work of our earthly bodies. 2 Cor. 5 : 1.

The Egyptian custom of embalming corpses had its origin or stimulus in their idea that the spirits of the dead would, after many ages, come again to earth and occupy again the bodies they had left in death. That this return might have no hindrance here, the flesh was carefully preserved.

The elevation and exposure of the corpses of notorious criminals, that carrion birds might have more ready access to their flesh, and, undisturbed, devour it, would, to Egyptians, have its reason in religion and expediency. However much they meant to discommode departed spirits in their absence and their efforts to return, the spirits of the dead whose flesh had been destroyed, could not return to earth to plague society again. Therefore the surest method for society to be forever rid of one whose life had been so great a curse that its renewal was to be deplored and made impossible, was found in the destruction of the flesh. The original idea, however modified or latent through the course of centuries, would not be wholly lost; and when the custom, long preserved, and marvellously introduced among the nations, found at last a victim so exalted as Messiah at those nations' hands, it would be wonderful beyond expression if the earliest thought of crucifixion, as connected with "the flesh," should not be present and as prominent as possible; so prominent that none could fail to see it.

The Jews adopted much of their Egyptian masters' manners and ideas. When wishing to intensify his infamy, they, too, would crucify the criminal already executed. Moses sought to regulate the custom and to fill it with a true

idea. He justified the notion of the curse attached to crucifixion (the elevation and exposure) of the flesh on wood, as founded in the actual evil nature of the flesh. That which was hanged upon a tree was *called*, because it *was*, *accursed*. The limitation to a single day, antagonized the possible Egyptian thought that infamous indignities inflicted on the flesh could reach the spirit in another *state*, as represented by another *day*. Deut. 21 : 22, 23. It might be true at times, it would be true at last, that even righteous men and, master of them all, the righteous Christ, would suffer crucifixion. Their flesh would be condemned; their righteous spirits would be justified.

Where the Roman masters of the Jewish people got their notions of the infamy of crucifixion, is not known. "When a criminal was condemned by a Roman judge, he was delivered to the sergeant with these words, 'I, lictor, caput obnubito, arbori infelici suspendito.' 'Go, serjeant, cover his head, and hang him on the accursed tree.'" Untaught by Jews, the Romans looked upon the tree of crucifixion as unhappy or accursed. The Roman and the Jewish notions may have had a common source, and many points in common. Certainly Jehovah's thoughts were dominating them, and turning them into the channel of his purposes; not arbitrarily, nor of necessity, but on the lines of habit and freedom of the will.

When the Romans entered Egypt criminals were seen by them exposed on stakes that marked the channel of the overflowing Nile. This Egyptian mode of punishment by crucifixion they at once adopted with, it may be, something of the feeling and the thought associated with it by Egyptians, which, perhaps, were very slightly different from those of Joseph's time. What the Romans saw in crucifixion to attract them and determine them to use it, may remain unknown; but they saw and used it long enough to have it ready for the Master of the world, when they had

mastered all the world they knew. It was the Roman "*world*," at least, that crucified Messiah. Gal. 6 : 14.

When Jesus Christ was crucified, the very Egypt, where this form of punishment, with all its thought of infamy, had had its origin, was still accustomed to the method and idea. Both Jews and Romans, who united in the crucifixion, had been taught in Egypt, many centuries apart. Is this coincidence all chance and meaningless? We see no sign of Egypt at Messiah's crucifixion, and yet Egyptian thought, the thought of many centuries, was dominating there and then; a domination far more wonderful and mighty than the merely physical. From Joseph down to Jesus the original Egyptian thought of crucifixion had been moulding many minds, and making ready Calvary. If crucifixion has a meaning, or a main and mastering thought, it is discoverable at its source, or nowhere. The seed had all the fruit within it.

What is this Egyptian thought of crucifixion? How much of it is clear and certain? It had respect to flesh, to human flesh, to human flesh accursed, to human flesh deserted and destroyed and never to be occupied again by former tenants. So much we know. We know too little of psychology ourselves to care to know the whole Egyptian thought of it, for knowledge would not mean acceptance. But so far as we can ascertain how much Egyptian notions influenced the Jews and their religion and their history, especially so much of them as found its consummation in the cross of Calvary, we will approach a proper understanding of the Scriptures. The Romans may have purposed only cruelty and infamy, regardless of the thought of *flesh* originally common to Egyptians and to Jews. But in the minds of *all*, (Egyptians, Jews and Romans) cross and curse belonged together. In some manner, at some point, Messiah was accursed of God, and such a curse was real and present. It did not, could not, touch his holy spirit anywhere. It could reach no more than

what was hanged upon the tree, and that was not his spirit. The curse pronounced upon the ground, (including Adam's flesh,) originally, in the garden, had its consummation in Messiah's flesh on Golgotha. The curse Jehovah could not miss when manifested in the human flesh, was something mighty, something unavoidable, and something worthy to impress its meaning even on the manner of inflicting it. "The sin" "the flesh" of Christ was holding, God condemned upon the cross. Rom. 8 : 3. So much the cross was ever meaning.

According to the law of Moses, had Messiah's body been permitted to remain upon the tree into the coming Sabbath, the defilement of the land would have been added to the desecration of the Sabbath which the Jews were fearing. Deut. 21 : 22, 23; John 19 : 31. How defiled, and why, we need not ask; but crucifixion represented something that, prolonged into another day, (or state,) defiled both day and land, and that without distinguishing between Messiah and the thieves. We know that nothing which defiled, or could defile, was of the holy spirit of the Christ; that everything which could defile was in the body. That the body of the crucified Messiah could, in any case, defile the holy day and holy land is proof of sinfulness of some kind, somewhere, in that body. Crucifixion speaks in no uncertain tones of flesh's sinfulness, without the slightest difference between Messiah's and the vilest sinner's. Many, well aware of human flesh's sinfulness, denied that Christ assumed it, but the cross proclaims that flesh, with all its sinfulness, was present. (1 John 4 : 2, 3.)

If the original Egyptian thought of "flesh" pervaded all Messiah's crucifixion, bringing it about and constituting it the thing it was, there was a sense in which our Lord was crucified in Egypt which supplied the very spirit of the deed. If we knew the Bible symbolism of the land of Egypt, we would know the meaning of the cross of Christ. Rev. 11 : 8: "The great city, which spiritually is called—Egypt, where also

our Lord was crucified." Many Bible students have regarded Egypt (with its flesh-pots, dear to Jewish taste and memory,) as representative of flesh, or of its sensual appetite and simply scientific or external knowledge. Moses and Elias called Messiah's death his exodus. (Luke 9 : 31.) And his putting off his tabernacle (2 Cor. 5 : 1) Peter calls his exodus. (2 Pet. 1 : 15.) Joseph too made mention of the exodus (from Egypt.) Heb. 11 : 22. He who was crucified in Egypt made his exodus from Egypt. Whether so designed and used, or not, in Scripture, Egypt well may represent the carnal state, a state in some degree and in a real sense participated in by Christ. He was manifested "in the flesh." 1 Tim. 3 : 16. And Peter says (1 Ep. 3 : 18 and 4 : 1) of Jesus' crucifixion, "being put to death *in the flesh*," and "suffered *in the flesh*." Who can dogmatize and say he knows that "in Egypt" is equivalent to "in the flesh?" Yet no one can deny it with authority. And every one can see that Egypt stands for *something* "*in the flesh*;" and there "our Lord was crucified." (Both Israel and Judah suffered largely from alliances with Egypt, as do all who trust in *flesh*.)

Neither the soul nor spirit of the Christ was crucified or could be. Only to his flesh was crucifixion possible and needful. "Ought not the Christ to suffer?" 1 Pet. 3 : 18. "Being put to death *in the flesh*." Col. 1 : 22. "In the body of his *flesh* through death," Eph. 2 : 16. "In one *body* by the cross." 1 Pet. 2 : 24. "In his own *body* to (and on) the tree." 2 Cor. 13 : 4. "He was crucified through weakness." Gal. 5 : 24. "They that are Christ's have crucified the *flesh*." Rom. 6 : 8. "Our old man is crucified with him that the *body* of sin might be destroyed." There is peculiar but intelligible meaning in the Bible's linking *flesh* so frequently and closely with the cross, if each interprets and suggests the other. Some explanation must be found, and the simplest is the best, and is in line with all the Scriptures. Why tell us once and

often that the flesh or body died and died by crucifixion, if the thing that died and how it died have no importance or connection? Every proper, perfect definition of "the flesh" and crucifixion, as the Scriptures know them, will reveal their common thought, and that it has its root in facts of nature.

Gal. 5 : 24. "They that are Christ's have crucified the flesh." We see that this is figurative language. The crucifixion meant is not impalement of material flesh upon material wood. But has the figure no foundation in events and facts? If not, from what does it derive its force or meaning? Is the flesh requiring to be crucified without resemblance or relation to the flesh of Christ impaled upon the cross? Has the spirit of our crucifixion naught in common with the spirit of Messiah's? We cannot speak of "flesh" intelligently and ignore the flesh in which the spirit dwells. The term may not at all times mean the plane of what is physical in us, but it is meaningless when not connected somehow with that plane. When it means the law or spirit of the Christian's former, evil life, in which he walked according to the flesh, we know that what was physical and animal was dominating him, and that the very domination was disorderly, reversing human nature's earliest and proper order.

The flesh is organized and animated; with its own affections, mind, and members; and includes the whole of what is physical or animal in man. When Christ was crucified the whole of this was put to death, and was no more a part of him, or, rather, was no more his dwelling place or tabernacle. "Being put to death in the flesh." (1 Pet. 3 : 18). He had been "in the flesh" but came in death to be in spirit only. They who are his, and share his spirit, had been "in the flesh," (Rom. 7 : 5) but "are not in the flesh, but in the spirit." (Rom. 8 : 9). To have the spirit of Messiah's death and resurrection is to have the mightiest fact of them and all its final outcome. As Christ no longer had his home within the sphere of flesh when he had put

it off in death, so he who has his spirit is no longer in the flesh but in the spirit, *i. e.*, in the sphere of them. Any one "in Christ" or in the sphere of him, or any one whom Christ, the risen Christ, possesses, (*i. e.*, who is Christ's) must be no longer in the flesh but in the spirit; that is, in the sphere of them. He has "crucified the flesh," has voluntarily united with the Christ in giving up the flesh to death, so as to reckon rightly that he died with Christ to sin (Rom. 6 : 10, 11). The figure is a strong one. In his spirit he becomes as if the flesh were put away entirely, not to be resumed again. "Old things have passed away; the new have come to be." No part of that which passed away is any part of that which comes to be. The flesh the Christian crucifies because of sin within it, he will not take up again. Crucifixion is the condemnation of carnality in that which can be crucified. It is properly the action of the righteous spirit. Christ's submission to his crucifixion was as voluntary as the wickedness inflicting it, as voluntary as the Christian's crucifixion of the flesh.

Rom. 6 : 6, 7. "Knowing this, that our old man was crucified with (him), that the body of the sin might be as if it were not; that so we should no longer be within the sin's dominions; for he that hath died is justified from that sin." (See Greek original). Here, to Paul, the sin is always "*the*" sin. He is very careful to insert the article with its demonstrative idea. It is the universal sin peculiar to the body, or the plane of what is physical in man. In crucifixion bodies may remain, but are no longer bodies for the spirits parted from them. Paul describes a sin, "the sin" peculiar to the flesh or body; and proclaims that crucifixion separates the spirit from the body, and in doing so delivers it not only from the body, but as much from the dominion of the sin whose one domain is flesh. His statement is as clear and mathematical as words can make it. There is a state of sinfulness peculiar to the flesh. The death that puts away the flesh must end its sin's dominion.

With the flesh the sin expires, and he who died is justified from that particular but universal sin, "the sin" peculiar to the flesh, and universal in the race. This result was reached in Christ when crucified; and all in him, who have his spirit, share the benefit which came to him. They have the spirit of his crucifixion, when the old man perished; when the body came to be as if it were not; when the body's sin no longer dominated even it; and when the law announced that he who died had put away the body's sin. How little value language has if Paul does not describe how crucifixion, to his mind, suggested flesh, and flesh's sin, and freedom from them both through such a crucifixion.

Gal. 6 : 14. "The cross of our Lord Jesus Christ, through which the world is crucified by me, and I (am) by the world." Those familiar with the Greek original will notice that the causal dative is allowable and ought to be preferred. The cross of Christ accomplished first for him what it accomplishes at last for us. The world is not the flesh exactly, but includes it and is close akin to it, perhaps it is its human aggregate. The passage will suggest the natural antagonism, (even unto death,) of flesh and spirit. Heb. 12 : 4; Gal. 5 : 17. The sinful flesh is crucified, or ought to be. As he himself is crucified whose flesh is crucified, it is the sinful flesh which brings him to the crucifixion. Where one is both the crucifier and the crucified, his spirit crucifies, his flesh is crucified. It was the person or the spirit of the Christ that wicked men designed to injure. It was his flesh that he submitted to the cross. The carnal, worldly spirit of the Jews and Romans crucified the Christ, a thing impossible to him unless his flesh contained those very qualities which, in his crucifiers, gave him up to death. How could he share the universal doom without the universal cause? His flesh was just the same as theirs who, moved by theirs, were crucifying him. He crucified the flesh who gladly let them crucify his flesh.

Gal. 3 : 13. "Cursed is every one

that hangeth on a tree." Christ was made a curse for us, for our advantage and to share with us our curse, for we were cursed already. Whatever was the meaning of the curse announced by Moses, (Deut. 21 : 23 ;) was its meaning for the Christ. No other mode of death could hold that meaning or could tell the story of the cross. Christ's curse and ours must have a double, common source, the law that dealt the curse of death, the flesh that could be cursed and die. (The curse did not affect Messiah's spirit.) The domination of the evil flesh through which we all "continue not in all things written in the law to do them," made the curse our righteous lot. This evil domination could not reach the Christ; but sinful flesh, its seat and source, the very curse's very root, he shared with us. All die alike the single death of flesh, alike accursed of God. But to show that *sinful flesh, alone* and *certainly*, had brought him to the common death, he came to death by crucifixion. Some cursed human thing was in him, needing and accomplishing his shameful death. That curse was in and on the only thing that died, the flesh of sin.

Philippians 3 : 18, 19. "Many walk, of whom I told you often, and now tell you even weeping, (that they are) the enemies of the cross of Christ: whose end is perdition, whose God is the belly, and (whose) glory is in their shame, who mind earthly things." What modern theologian would have thought or ever thinks of such a definition? To antagonize the cross of Christ is something more and other than what is denominated heresy, although that opposition has its root in error. The very orthodox may be the very bitter enemies of truth, of truth as framed in deeds, of truth as framed in doctrine. Can any one mistake the enemy whom Paul describes; mistake the object and the cause of enmity? The cross antagonizes what is shameful, sensual and earthly, and suggests the glorious, and spiritual and heavenly which succeed its crucifixion of them, or the putting of them off,

(Phil. 3 : 21), as Christ put off from him, and will put off from all his people, their humiliation's body for the body of his glory.

A mode of death, (a) for one so great as Christ, (b) evolved through many centuries and nations full of freedom of the will, and (c) showing in itself its proper cause, design and outcome, must have been of God, revealing as it does unchanging, universal laws impressed by him upon creation. The divine and human natures being what they were, Jehovah would and must be *crucified* at last, a consummation both the fruit and remedy of sin. If we could but read aright, the *cross* has all the gospel in it. No wonder that to Paul the cross of Christ was such a wonder, such a power.

The nature of the flesh and spirit; their associations and relations in the earthly life; their separation in the final death; and what effect these have on everlasting character and destiny, are universal, fundamental, facts, accounting for the crucifixion, and securing explanation in it. True theology must start and centre at the cross.

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"The Sin."

In his Epistle to the Romans Paul is very careful to supply the article when wishing to distinguish from every other class of sin, "*that* sin or state of sin" which is a quality of what is physical in every son of Adam, and which is in every one the same in nature, power and outcome, the actual and only cause of death. Our English Bibles give no hint of such distinction. That much of truth has thus been hidden from the common people will be readily acknowledged by any one who will compare the *articled* translation with the common text. "*The sin*" that Paul describes can be but one, and must be universal, to be rightly called "*the sin*." It is "the state of being sinful," and not at all "an act of sin"; the *only* sin that can belong to *every* man alike. The Scriptures teach that

what is physical includes its own affections, mind and members, and more than what we call material. If the Bible finds "the sin" in what is physical, correct interpretation of it is impossible, until we recognize what it reveals.

5 : 12. "By one man *the sin* entered into the world."

5 : 12. "By *the sin* the death (entered into the world.)"

5 : 20. "*The sin* abounded, grace did much more abound."

5 : 21. "*The sin* reigned in the death."

6 : 1. "Shall we continue in *the sin* that the grace may abound."

6 : 2. "We who died to (or by) *the sin*, how shall we continue in it."

6 : 6. "Our old man was crucified with him, that the body of *the sin* might be done away, that so we should no longer be in bondage to *the sin*."

6 : 7. "He that hath died is justified from *the sin*."

6 : 10. "What died, died to (or by) *the sin*, once for all."

6 : 11. "Reckon ye yourselves to be dead to (or by) *the sin*."

6 : 12. "Let not *the sin* reign in your mortal bodies."

6 : 13. "Neither present ye your members unto *the sin* as instruments of unrighteousness."

6 : 17. "Ye were the servants of *the sin*."

6 : 18. "Being made free from *the sin*, ye became servants of righteousness."

6 : 20. "When ye were servants of *the sin*, ye were free in regard of righteousness."

6 : 22. "Being made free from *the sin*."

6 : 23. "The wages of *the sin* is death."

7 : 7. "I had not known *the sin*, except through the law."

7 : 8. "*The sin*, finding occasion, wrought in me through the commandment all manner of coveting."

7 : 9. "When the commandment came, *the sin* revived, and I died."

7 : 11. "*The sin*, finding occasion,

through the commandment beguiled me; and through it slew me."

7 : 13. "*The sin*, that it might be shown to be sin, by working death to me through that which is good, that through the commandment *the sin* might become exceeding sinful."

7 : 14. "I am carnal, sold under *the sin*."

7 : 17. "No more that I do it, but *the sin* that dwelleth in me."

7 : 20. "No more I that do it, but *the sin* that dwelleth in me."

7 : 23. "I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of *the sin*, which is in my members."

8 : 2. "The law of the spirit of the life in Christ Jesus made me free from the law of *the sin* and of the death."

8 : 3. "God sending his own Son in the likeness of the flesh of sin and for sin, condemned *the sin* in the flesh."

"The sin" is not at all an act of sin. It is the state or quality of being sinful both in nature and in influence.

"The sin" had origin in Adam's violation of the law of God; but it was not transgression, for the death it brings is possible without transgression.

Transgression is the spirit's conscious violation of the law of God, because of, and by means of, what is physical.

The transgression of the spirit introduced into the physical, (its instrument and cause,) the quality of being sinful.

The *world* is what is physical, and human; on the hither side of death, and subject to mortality.

The world, in Adam, was the plane in him by which he reached and made the human world outside of him; that is, the physical.

One transgression introduced *the sin* into the *world*.

When the sin was introduced into the world, its very presence introduced mortality into the world. They are but one condition, and the obverse and the reverse sides of but the single coin.

With reference to Adam and the mem-

bers of his race then in his loins, mortality pervaded every province of the world to which the sin had introduced it. *All* that is physical in man must die.

That which the sin and death both entered *must contain them both*. The sin must be in what the death is in.

We do not know that aught except the physical can die.

The sin is said to be the universal, only cause of death.

There is no surer fruit or proof of sin, ("the sin,") than death.

If transgression is or works the death (in any sense) of spirit, might it not induce upon the physical exciting it and acting as its instrument, the spirit's state of sin and death?

Death is the throne and crown (or consummation) of *the sin*.

Consciously responding favorably to *the sin* in what is physical, is sin.

Where the sin invaded and the death pervaded, there *the sin* abounded.

Every one who dies, dies by "*the sin*."

The sin need not become the sin of spirit.

No one can enter where the sin and death have entered, and escape their presence and dominion.

If the spirit does not serve *the sin*, its freedom will be perfect when the thing which holds *the sin* is put away.

The sin which causes death, is left behind at death.

All who die "have sinned" alike; have come before into a common state of sinfulness, by entering where *the sin* will surely cause the death.

The sin must be the only sin that all partake alike of.

The sin is in "your mortal bodies," in the "members," in the "flesh" and in the "world;" and all of them are physical.

The only actual and permanent deliverance from *the sin*, is in the death which is its consummation.

Messiah could not put away the sin of flesh until he put away the flesh of sin in which it dwelt.

The spirit of the death of Christ, in which he put away the flesh of sin, will free us from *the sin*; that is, our lives will

come to be as if we reckoned that *the sin* had caused our death already, and our spirits were upon the farther side of death.

Not until the law antagonizes it in them, are any fully conscious of *the sin*.

Carnality is bondage to *the sin*.

The sin will always rage, and sometimes seem to rule, despite the righteous spirit's will and effort.

The sin has its dominion and its law which last till death.

When the Son of God had put away the flesh of sin, he was delivered from the law of sin (the sin) and death, (the death,) and lived in spirit, righteous spirit, only. That spirit's law, that of the resurrection life in him, can free us from the former law, and only that can do it.

The flesh of sin in which the Son of God was manifested had sufficient likeness to the sinful flesh of all men to enable God to utterly condemn, (*i. e.* destroy) "the sin," that sin which dwelt in flesh, "the flesh." The "flesh and blood" in which the Christ was manifested, was the very flesh and blood of all the children, which enabled him to reach in death and bring to naught the devil, him who had the power of death in human flesh and blood; to overcome their greatest enemy in that which he had made his citadel. Heb. 2 : 14. Messiah's only avenue to reach the devil's stronghold, was the common flesh of sin.

Crucifixion represented and accomplished the destruction of the body of *the sin*, the body where the sin was dwelling.

When the body, where *the sin* is dwelling, has been done away, the bondage to the sin becomes no longer possible.

Death becomes justification from *the sin*; (Rom. 6 : 7,) as he who had been manifested in the flesh (of sin) was justified in spirit (separated from that flesh of sin by death.) 1 Tim. 3 : 16.

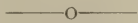
Whatever state and power of sin belonging to the flesh a man is subject to in life, must end at death which puts away the flesh.

Although the physical is lifeless and as naught without the spirit, it possesses qualities peculiar to itself, whose action, though impossible without the spirit's influence, is not the action of the spirit; as the life which God inspires is not the life of God. The sin of flesh is not and cannot be the sin of spirit, even if originally due to it.

Both the spirit and the flesh are freed from sin ("the sin") by death. The spirit dies "to" sin, the flesh "by" sin.

Adam's sin of spirit, (his transgression,) was not that of any other man; but all the sin and death (the state of *fall*) induced upon the whole of what was physical in him, no other human being can escape, for thereupon all enter human nature and the state of sin and death peculiar to the physical and never separable from it.

Sin is not a necessary quality of human spirit or of human nature. Adam had it not at first; sincere repentance puts it off; and Jesus never had it.



"For that All Have Sinned."

So reads the common version's closing clause of Rom. 5 : 12. The Revision reads "for that all sinned". In Rom. 2 : 12, this very verb, this very tense, used twice, must mean, (and grammar says it may,) "came into and continued in the state of being sinful." The words "for that" are made to render two Greek words, a preposition and a pronoun; but the preposition is not "for;" the pronoun cannot be the "that" suggested. "Because," or "inasmuch as," holds the thought intended to be represented by the awkward "for that." To express that thought the Greek has better, clearer words than those which Paul here uses; Paul, so thorough a Greek scholar and so careful in his writing. Had he wished to say "because," he would have chosen other words than those he used. But even if "because," or "inasmuch as," holds the thought of what is rendered "for that," how it har-

monizes with "came into and continued in the state of being sinful," which contains the only aoristic sense which holds the truth.

The preposition has the meaning of "upon," or something very close akin to that. The pronoun may be "that" or "what." The latter, like the English "what," may sometimes mean "that which;" in which the "that" refers to what may be preceding, and the "which" to what may follow. "What you say, I like," is equal to "I like that which you say," in which the "that" is governed by the "like," and "which" by "say." In the Greek, however, the divided "what" is sometimes governed in each branch of it by but the single preposition. Witness Matthew 26 : 50, where our phrase is used again. A. V., "Wherefore art thou come." R. V., "(Do) that for which thou art come." The meaning seems to be, and certainly is possible; "(Be busy) upon that upon which thou art come;" the single but divided pronoun being governed equally by both the verbs, or by the preposition common to them both. In English one might say, "On what you set your heart I will not look," which equals, "That on which you set your heart I will not look upon." But in neither Greek nor English is it necessary that the double pronoun should be governed by the single preposition, since it may be governed by a verb and preposition. "What you set your heart upon I hate." "That on which we came into the state, another party had abandoned."

If any one desires a hopeless task let him attempt to parse "for that," as it appears in either version. In the Greek an antecedent noun to which the pronoun must relate, must be discovered or supplied. In our text the only antecedent, possible and suitable, would be the "the world." If another is required it is indefinite; as "thing," or "plane;" as in "the thing, or plane, upon which all have sinned (or sinned)."

We cannot find the truth in either "sinned" or "have sinned." The latter was not written, and the former was not

possible. A sinful action is the actor's only. But a sinful state, in whole or part, may be the common portion of the race, and may have had, in all, the one beginning. If a sinful act of Adam brought into the nature he transmitted to his children what the Bible knows as "sin," or what we may correctly call "the state of being sinful," may we not distinguish such a state from such an act producing it. Theology distinguishes between transgression and depravity. The Bible calls the latter "sin," and finds it everywhere, and often where transgression is impossible, as in the case of infants. We may disagree about the nature and location of depravity, but shall we not permit the Lord to call it "sin," "the sin," etc? This quality or state of being sinful had beginning when the person came into it; in Adam at transgression, and in infants at their birth. "All sinned" may mean "all came into the state of being sinful." Does this require proof or argument? Here controversy ought to be impossible.

If we admit that "sinned" is to be understood as "came into the state of being sinful," our concern about the sense of "for that" is reduced, as it becomes thereby the less important and the easier reached. That state or quality of being sinful had location somewhere, either on a single plane of human nature, or on more than one. Upon the single or the several planes of human nature all "have sinned," or "sinned," or "came into the state of being sinful."

Whatever Adam has transmitted to his progeny was in him to transmit. If any part of what he has transmitted had in Adam come into the state of being sinful, it is certain that his progeny could not escape that state upon that part transmitted to them. As to everything that they receive from Adam they were "in" him when he came into the state of being sinful. In that part and at that time, they came into the state of being sinful; that is, there and then all sinned, not in transgression, but in being or becoming sinful. We may be certain that this state or quality exists, and not be able to

locate it or define it. We may know the Bible teaches some such doctrine, and may have to wait for larger knowledge to determine it exactly. There is a plane, or something, in the human nature, large or small, complete or limited, "upon which all (in Adam) came into the state of being sinful." The latter clause may be the proper rendering and meaning of the statement rendered "for all that have sinned," etc. The doctrine certainly is true, the Greek allows the statement of it, and it is intelligible; which is vastly more than can be said of either present version.

So clearly and so often Paul distinguishes between transgression and depravity (or what he calls "the sin," or "state of being sinful,") that we ought to understand him better than we seem to do. Transgression cannot be transmitted, nor could Adam introduce it to another. Transgression is particular and limited. The state of being sinful might be limited in Adam; but, according to the laws of human nature, it could not be limited to him. He could, and would, and must transmit it. What he gave to others would be given as he had it. Through the one (the earliest) man the sin into the world made entrance. Such a sin could not be other than the state of being sinful. The world this state of being sinful entered, was human, physical and on the hither side of death. The state of being sinful and the state of being mortal go together. The entrance of the one ensures and is the entrance of the other. Nothing of the (human) world is mortal save as it is sinful too. Nothing that is sinful in the world can fail of being mortal. There is no hint that any portion of the "world" escaped the state of being sinful, and we know that nothing physical escapes the stroke of death. The state of being mortal proves the state of being sinful. In Adam was the world, and what transgression did for him it did for it, and for the whole of it. In his loins were all his progeny; and what they were and where they were is called "the world." Being in the "world" ensures the being sinful

somewhere, and the being mortal "through and through" the sinful "somewhere." We may question if the human spirit is accounted "in the world," but we are certain that the physical of man belongs to it.

If the state of being mortal follows that of being sinful, and the two are found together, it is evident that all who come into the state of being sinful come into the state of being mortal, and the plane upon which they were rendered sinful is the plane mortality traverses. This is just the statement of our context. "As by one man the sin (or state of being sinful) entered into the world, and by the sin (or state of being sinful) the mortality (or state of being mortal entered into the world,) and so the mortality (or state of being mortal) went across to all men (or in respect to all men) upon that thing, or plane, upon which all came into and continue in the state of being sinful."

The rendering we have given finds the state of being sinful and the state of being mortal joined together both in time and place. No one questions that the physical is subject to mortality and seems to have a quality of being sinful. But theology is loth to give that quality the Bible name and thought of "sin." Yet it is eager to bestow the name of sinful on the spirit, even though transgression be unknown to it. The sin and death must be together in the world which they have entered. We know exactly where the death is. Exactly there the Bible finds the sin. No one can enter human nature save upon the plane where death is dominant or, rather, sin in death. All enter there and come into the state of being sinful; and the death of all men proves the universal state of sin.

Transgression is the spirit's conscious violation of the law. It must include the fact and knowledge of the law. Up to the point, the touch, the hand of law, the state of being sinful must belong to lower planes. The spirit of the Christ was never touched by sin, and yet the death that reached to all men reached to

him, and by the single avenue, and for the single reason that it reached the others. Remember that the scriptures find in flesh affections, mind and members, and a state of sin in all of them; and that the whole of what is physical in man is put away in death. So much, at least, is separated from him then. The world mortality invaded it pervaded, covering and casting down the physical; for that which died had come into the state of sinfulness and strengthlessness. In Romans 5 : 13, the article nowhere appears. "Sin" and "world" and "law" are not particular; but general, essential, qualitative. "Up to the hand of law sin was cosmical; but sin is not accounted debt or wrong (Philemon 18) where law is not in being." There was a state of sinfulness before the giving of the law, but it was not transgression. It was cosmical or worldly; that is, physical and universal, as the death was also. There is a state of sinfulness in all of us before our knowledge of the law, before our possible transgression. This state involves mortality, and many share the death of Adam whose transgression was not theirs.

If by "all have sinned" the writer meant to say that "all were counted to have sinned," he could have chosen better, clearer language to express that meaning. Knowing that the Lord imputes to no one what has no existence in him, he has chosen language not to be supposed to hint at imputation. In the single verse he uses three expressions to convey as many different ideas, and yet we might confound "the world" and "all men" with the "all" who came into the "state of being sinful." "The world" is human, physical and on the hither side of death. All who ever enter human nature are the "all men." And the final "all" may mean the "common human nature" which was brought into the state of being sinful at its gate of entrance, or the plane of what is physical in man, including all of him peculiar to this world. Paul is always more concerned for truth than rhetoric, or even orthodoxy, and if we can catch his meaning it will help us

more than moulding it to suit our present views.

Transgression is the purposed violation of a proper order. But the wrongful purpose with its sinful action, and the consequent disorder, are to be distinguished from each other. The state of heart is not the state of life to which it leads. Purposely to leap away from a position safe and right is one thing. The state of falling which the leap induces is another thing. In the one the will presides, and from the other it is absent. If he who leaps should drag another to the fall and death he brings upon himself, the other, sharing the disorder and destruction, might be wholly innocent of any evil purpose. The fall has naught to do with spirit. It affects a lower plane. In his transgression Adam leaped away from right and carried with him all his progeny into a state of sin or trespass, (paraptoma); but of his transgression (parabasis) they were not, and they could not be, partakers. His sin of spirit brought the lower planes in him into a state of being sinful, (out of proper order,) and, because of that, into the state of being mortal. These lower planes he certainly transmitted to his children as they were in him, and death has marched across to all of them upon the plane on which they came into the state of being sinful.

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The one Disease of all of us.

A common cause impels the common human nature to the common human death. Whatever be the instrument it uses, age, disease or violence, it is the only cause and agent, and its finished work is but the single death, alike in all. It operates so like disease that we may call it the original disease, the one disorder at the root of all the rest. Review the story of the fall of man. What if the fruit forbidden was forbidden with the knowledge of its being poisonous; peculiar, certain, fatal, in its

operation, and without the possibility of any antidote? To eat it was transgression even if it had been harmless. But the baleful outcome proved how certainly and much it was unfitted for the human flesh, whatever was its nature. So certain was the death effected by it that mortality received the name of death. To this disorder, this derangement of the primal order, this progenitor of death, the Bible gives the name of sin, (the sin); and finds it where mortality is present, that is, in the flesh; the cause and the effect inseparably united on the single plane. The death declares the prior presence and successful energy of sin, *the sin* which is the sting of death. 1 Cor. 15 : 56. Working out at last the death of which the devil has the power, (Heb. 2 : 14) it had been ever working in the same direction, wrong and evil. It is a quality of human flesh and ceases only with the flesh, (or sarx,) the animated frame of man, with its affections, mind and members. What is rendered "death to sin," the dative of the Greek original will let us render rightly "death *by* sin." (Rom. 6 : 10, 11.) As one may die *by* poison. Death, the absolute infirmity, cannot be sinless while the devil has its power and while its only universal cause and inmost spirit is "the sin."

Frequently the Scriptures intimate that sin is a disease, but we are wont to count the language figurative. Not only are diseases due to violations of the laws of health which we can notice, but the possibility and fact of all disease are due to that original disorder in what is physical in man, which introduced "the death" into "the world," and which is called by Paul so frequently, "the sin." Careful study of the human nature traces nearly every sin to sources purely physical, and those whose source we cannot trace are yet declared to be "the works of flesh." Gal. 5 : 19. It is transgression, or the sin of spirit, knowingly to yield the members to the domination of the sin within them. We have seen and known the tyranny of appetite, and thought of it as a disease, while conscious

of its sinfulness. In all the flesh has sought to lead us to, we have not recognized the source, nor felt that there the sin had root. Even where the spirit has antagonized, abominated and resisted with success "the sin," we are inclined to charge the sinfulness entirely to the spirit, ignorant of spirit's universal law, its inability to hold opposing elements, to go in opposite directions. How much the sin of flesh can touch and taint the spirit is not known by us; how much it taints the flesh we see in ineradicable mortality. The sin, whose home and throne are human flesh (or sarx,) whose inmost strength and spirit are the devil's, and whose sting is certain death however slow in coming, justifies the Scriptures when they call the human flesh "the flesh of sin." Romans 8 : 3.

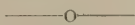
The flesh of Christ in nothing differed from the flesh of every other man. He shared the children's flesh and blood, that he might die the children's death; that he might reach and bind the devil in his stronghold. Heb. 2 : 14. Only to disease can death be due, and only to disease that must be sinful. With "sickness" was the Christ acquainted, and our "sicknesses" he bore. Jehovah made him "sick," (Isa. 53 : 3, 4, 10,) a sickness only to be healed by "stripes" suggestive of the sinful source of sickness. Isa. 53 : 5. "The Lord hath laid upon him *the sin* of all of us." No double miracle was wrought to have him miss the sickness altogether and, withal, to meet its common, certain consequences.

How Jehovah gave Messiah up to death, how he could give himself to death, how wicked, cruel enemies directly caused his death and how the devil had the power of his and every other death, can easily be understood if we believe the Bible statements of the sinfulness and consequent mortality of human flesh. How can we expect to understand the Bible while rejecting any of its definitions, while condemning its idea of sin? We might, at least, attempt to study it with all its own hypotheses in view. How sinfulness be-

came a quality of human flesh we may not understand or try to learn, but that the Bible says it did we might admit a while, and use the doctrine as a key to other doctrines. Something is the matter with the human plane we call the physical, that all of it is brought to death; and all along the downward path its constant, largest bias is to evil. The death declares disease was present, and the bad and busy bias was betokening a never absent sinfulness. We see the death, we feel the bias, but we charge the whole to sinfulness of spirit, while we know the righteous Christ has died as we do, and was subject all his life to like temptations with ourselves, excepting only that which comes from having yielded to temptation. Deny, defy, destroy the Bible if you will, but while it lasts interpret it according to its definitions, and imagine that they can be sensible and not opposed to reason and experience. Theologians make the Bible stultify itself, and set the world against it, while they quarrel over foolish definitions of their own. What has the Bible said about the sinfulness of human flesh, and its relation to the flesh's death; and with what meaning has it made the statements? Answer first these questions ere you thrust a meaning of your own, a meaning you prefer to its, into its statements. Some one disease effects the single, universal death, and in the Scriptures it is often called "the sin." The Bible doctrine of "the sin" may not agree with our idea of what is sin; but our interpretation of the book, the book itself should, properly, control.

Acts 17 : 11. "These (in Berea) were more noble than those in Thessalonica, in that they received the word with all readiness, daily searching the Scriptures whether these things were so. (12) Many of them therefore believed." How noble the Berean Jews of old, how scarce Berean Christians now. Where in all the world is there a Christian church, a Christian company, a Christian couple busily and honestly engaged in searching in the word of God for truths which seem antagonistic to their present views?

Are not Christian Sunday-schools and seminaries busy in the confirmation of the present views, in preparation to attack their seeming opposites? What percentage of professing Christians know the Bible alphabet, or care to grow in knowledge? The Berean Jews, like all their fellows, had been thinking only of the glory of Messiah, and the Christian Paul was telling them not only that the glory was not such as they were dreaming of, but that the glory of Messiah was to be the outcome of a death of violence and shame. For this he showed abundant Scripture, and they were unable to refute him; indeed they seemed unwilling to attempt it, so ingenuous were they, so set were they on getting at the truth. How complete the readiness of their reception of the word! No hesitation, no resistance, even from their prejudices. If, indeed, Messiah was to be a sufferer, how would the Scriptures read? With this hypothesis in view, they searched them, with but one result, belief. If in what is physical in man there is the one disease, the single quality, which holds an element of sinfulness and certainly produces death of which the devil has the power, how would the Scriptures state the doctrine? Study them on that hypothesis. The result might change our views and shatter systems of theology, but truth is better far than either; and the Christ could not be other than the sample, source and substance of salvation, be our treatment of the Scriptures what it may. Theologians could employ their time much better in the search for larger, fuller truth, than in the persecution of the only seekers after truth among them.



All Human Death is One in Nature, Means and Origin.

The proposition is a clear and simple one. Whatever human death is, that it is for every man alike.

We need no definition of the thing or

state to which we give the name of death. Who knows what death is? What is less than death cannot be death. What is more than death cannot belong to it.

Any perfect definition must apply to every case alike.

Death, at least, is inability to be responsive any longer to the life or spirit which before was animating that which dies.

The thing or plane which dies is one in every man. It is the whole of what is physical.

Its nearest seeming causes, though of many forms, do not affect its uniformity of nature. "Death" by crucifixion differs naught from "death" by hanging.

The character of him who dies does not affect the quality of death. The "death" of Jesus was the "death" of Judas.

"It is appointed unto all men *once for all* to die." This death the resurrected Lazarus must die.

What we are wont to call the cause of death, (as accident, disease, senility,) is, if a cause at all, subordinate to what is earlier and uniform. The man is dying ere the final stroke; indeed, is mortal ere he breathes. Only mortals can be made to die.

The single, universal means or medium of death is what we call mortality, the state of being mortal, death's beginning. This inheres in all of what is physical in man.

Was man created mortal or did he become so?

The Bible intimates that man would not have died if sin had not preceded. Man's mortality it always links with sin. If it speaks truly, the "infirmity" of death is never sinless.

Where is this sin, or state of being sinful? Is it a quality of what we call the physical in man, confined to it, effecting its mortality, and ceasing with its death?

The *effect* of sin — mortality — we know inheres in what is physical, and there it consummates its work. Is not

the *cause* inherent there? Can it be elsewhere?

Let this "sin" be what and where it may, it is the single cause of death in every man alike, whatever be his age or character.

If this "sin" is in the plane we call the physical, then cause, effect and consummation are together on that plane, a state of things to be expected, and accounting easily for human uniformity in matters mortal.

Read Romans, chapter 5, verse 12.

By the world-invading "sin" we are to understand "the state of being sinful." Not transgression, but the state of being sinful, was the nearer cause of death. Rom. 5 : 14.

By the world-invading-and-pervading "death" we are to understand the state of being mortal which insures the death.

The "world" that death invaded was the very world that sin had first invaded.

The "world" that death invaded was (a) human, (b) physical, and (c) on the hither side of death.

The world that death invaded it "pervaded." The whole of what is physical in man must die.

The world that death pervaded "in respect to all men," was the very world "upon which all men had already come into a state of being sinful." No death is due to any state of sin outside the man who dies.

Study carefully the passage in the Greek.

In his transgression Adam used as instrument the physical.

What is physical in us we know we get from Adam. Who knows the source of human spirit?

Much or all of what we know as sin, is physical in form or origin.

The desire and thought, as well as act of sin, may be no more than physical.

What constitutes the animal or physical in man has all the elements that constitute an animal of any species. Ornithic animals are birds, and human animals are men.

The constitution of an animal includes

affections, thoughts and energies, as well as organs, frame, etc.

In man, above the plane we call the physical, are set the planes of intellect and spirit, with characteristic constitutions parallel with those below them.

The creature that is only animal or physical can have no sin except as lacking holiness.

The animal in man not only has no holiness, but has a nature, bent and habit that the Scriptures know as "sin."

Man's transgression brought or wrought upon its instrument, (that which is physical in man) the state of being sinful which, in turn, (a) made mortal all it touched, or (b) energized mortality already latent there, or (c) neutralized the spirit's power to counteract, in life's indefinite extension, that original mortality.

If a holy spirit should be born into the common, human, physical and sinful constitution, the association would not make the holiness or sinfulness the less. The spirit need not sin; the flesh cannot be justified.

Remember that the plane we call the physical, with its mortality derived from sinfulness, presents the *only* entrance to the common human nature.

If there is a state of "sin" belonging only to the physical in man, and what is physical is wholly put away in death, it follows certainly that death will put away "that" sin from all men. So teaches Rom. 6 : 7. "He that is dead is freed from sin." In the Greek the "sin" is "the" or "that" sin of "the body of the sin." See 1 Pet. 4 : 1.

In Romans, chapters 5 to 8, Paul's many references to "the" sin, (see Greek original) will best be understood if taken to describe the state of sinfulness in what is physical in man, which he declares to be the single, universal, certain cause of death.

The death is uniform and universal, and so is the mortality. One phrase, "the death," describes them. The state of sinfulness is also uniform and universal. One phrase, "the sin," describes it.

The article, which Paul has used so often and intelligently, is emphatically definite.

To or by this definite and common state of sinfulness in what is physical the Christ himself could die, must die, did die. Rom. 6 : 10. To or by no other could he die. It does not involve transgression save in Adam, whose transgression rendered sinful all the physical he had and gave to others.

If in ordinary mortals, what engenders death is "sin," not less, but more, it would be "sin" in Christ "who knew no sin" before. 2 Cor. 5 : 21.

When the author of the Bible chooses to consider and denominate as "sin" a quality of what is physical in man, we must accept the fact or fail to understand him.

That the holy Christ could die determines that "the sin" which made him mortal like the rest of us, was seated in the physical, the "body" lifted "on the tree" to put away "the sin."

The subjection of the Christ to death determines that his spirit had no power or had no willingness to counteract mortality and sinfulness in what was physical in him.

By "flesh" the Scriptures seem to mean the plane we call the physical which, more or other than material, includes affections, mind, etc. This "flesh" they clearly see and claim to be the "flesh of sin." This, (a) found in every man this side of death, and (b) aggregated from them all, (c) with qualities derived from union, becomes the "world" of Scripture.

One death, the devil's final citadel, belongs to every one in "flesh and blood." Hebrews 2 : 14.

The Christ must die to enter into glory which, from causes uniform and universal, "flesh and blood cannot inherit."

The flesh in which the Christ was manifested was so very "like" the common "flesh of sin," that God condemned "that very sin" within "that flesh" of his. Rom. 8 : 3. Note, in Greek, the article omitted from the English.

No one can die without mortality, and no one can be mortal and be free from that which makes him so.

In what is physical in man the qualities of being sinful and of being mortal are inseparable.

The thing which dies, the death by which it dies, the means by which it comes to die are known to be the same in every man. The cause or origin of such a death must be the same in every man.

If, in any man, mortality is due to sinfulness of any kind or measure, anywhere, mortality in every other man, whatever be his age or character, is due to nothing else.

If, after death, the man continues evermore to be what he at death had made himself to be, then death becomes exact and equal judgment on the life of every man, whatever be the character it renders permanent. For every man the law's dominion ends at death. Romans 7 : 1-4.

A man might die at any time, in any manner, so that then and thus another might not die. But to die in any other's stead, that so the other shall not die at all—that is impossible.

The "weakness" of the flesh sufficiently accounts for death, without supposing that the spirit's hold is weakened or withdrawn. Christ, with all his spirit's power, was crucified through weakness.

Christ came to share our death. His coming into human nature forced the perfect fellowship throughout. He could not reach the death except as we do. Every element of every other's death was in his own. His death completes the list of those who die alike, including all in human nature.

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"The Lord hath Laid on Him the Iniquity of Us All."

Isa. 53:6, A.V. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." The R.

V. margin gives "Heb., made to light," for "laid," and the margin of many editions of A. V. gives "Heb., 'hath made the iniquity of us all to meet on him.'"

It is the final clause we wish to study now. What did Isaiah say? What did he mean by what he said? Is what he meant to say the whole or any part of what Jehovah meant that we should understand by it? These are questions readily suggested to us when we read what Peter says 1 Ep. 1:10-12. The prophets did not know the meaning of their prophecies concerning Christ; especially when they described his sufferings and the resulting glory. Both were clearly seen but never understood by them, so mutually contradictory did they appear. What did Isaiah see? What does he try to picture in the words he sets before us?

Long before the coming of the Christ could influence interpretation, the Septuagint translation of the Scriptures set before the world the current Jewish thought of them. It paraphrased our passage rather than translated it. "The Lord (Jehovah) handed him over (or delivered him up) to our sins." The plural is an error when compared with the original, whose "all of us," however, seems to justify it, especially in what is evidently paraphrase. Whether the Messiah would be understood to be the subject or the object of "the sin" to which he was to be delivered, having sin or persecuted by it, cannot be determined. If both are meant the language is well chosen.

At the outset let us understand distinctly that the constitutional and arbitrary dealings of Jehovah with his creatures are alike his acts; "the Lord hath done" them all. What inheres in human nature is as much from him as what he brings upon it outwardly. Both the natural and supernatural are equally Jehovah's work.

The vision shows the righteous servant of Jehovah slain by the unrighteous whom he sought to lead to righteousness and life. Many other servants of Jehovah had been slain before, and noth-

ing good had seemed to spring from all their labors; but Messiah's very sufferings were to bring about the largest righteousness and glory. The tragic features of the vision chiefly occupy the seer's mind and heart and story. He sees a flock of wandering sheep approaching ruin; then a loving shepherd, bent on saving, taking both the form and nature of the straying sheep, and going after and among them; then the straying sheep so set on straying that they set upon and slay their would-be leader and restorer. He sees the slain alive again, and them who once were straying, slaying sheep returning to their shepherd, with the lamb they once had slain as leader. 1 Pet. 2:25; Rev. 14:4; 7:17. The sinful disposition manifested in the straying and the slaying is presented prominently. The double character and many metamorphoses of lamb and sheep and shepherd, will account for seeming contradictions in the narrative, and for the seer's bewilderment.

Given such a large and varied vision could it be so well described in fewer words? "The Lord hath caused to fall on him the sin of all of us." "Over to our sins Jehovah handed him."

The giving of donation and the giving of tradition differ largely in their spirit, and they ought by us to be distinguished clearly from each other. Jehovah gives Messiah to his people in a very different sense from that in which he gave him to his enemies and to the sin of all of us; as internal differs from external and the spirit from the body.

Acts 2:23. "Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay." Acts 4:27, 8. "Against thy holy servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass." Matt. 26:24. Mark 14:21. "The Son of man goeth even as it is written of him: but woe unto

that man through whom the Son of man is betrayed (=delivered up.)" Luke 22 : 22. "The Son of man indeed goeth, as it hath been determined; but woe unto that man through whom he is betrayed (=delivered up.)" Luke 24 : 7. "The Son of man must be delivered up into the hands of sinful men and be crucified." Matt. 17 : 22; 20 : 18, 19; 26 : 2; Matt. 26 : 45. "The Son of man is betrayed (delivered up) unto the hands of sinners." Mark 10 : 33; Luke 9 : 44; Luke 18 : 32; Acts 3 : 13, 14. "His servant Jesus : whom ye delivered up—and killed the Prince of life." Rom. 8 : 32. "But delivered him up for us all." Gal. 2 : 20. "The Son of God, who loved me and delivered himself up for me." How these passages fulfill Isaiah's prophecy as paraphrased by the Septuagint: "Over to our sins Jehovah handed him." Note how many sinful human agents gave Messiah up to death, and yet Jehovah was the principal for whom they acted, and who carried out his purposes through them. The agents wrought in fullest freedom of the will Messiah's death, the utmost they could reach; but fraught with consequences to Messiah and the human race, which only God could know and reach.

The death of what was physical and animal in Christ, was all his enemies could compass. They could not touch his holy spirit, save to set it free, and so establish all the prophecies of their Messiah's glory, unattainable except through death. The Septuagint is not accepted as authoritative, but how largely Paul has used it, and how largely has the paraphrase above affected both the tone and letter of the gospel, in the matter of Messiah's being given up to sinful men.

Had the Septuagint but written "sin," as did the Hebrew, and not "sins," it would have been in line with much that Paul has said about "the sin" in his epistle to the Romans (chap. 5 : 12 to 8 : 3; 30 times). There is a state of sin, "the sin," which is the seed or cause of every other sin, of all our acts of sin, and justifies, it may be, making "sin"

and "sins" expressions interchangeable. The sinful passions of Messiah's enemies disclosed the deeper sin at root, antagonizing righteousness of spirit. But all their malice would have fallen harmless on him had he not been mortal, like the rest of us, and from the single cause assigned by Scripture; Rom. 5 : 12. That in them from which their sinful, deadly passions sprung, the flesh, was that in him which made it possible and right for him to die. Not only to the hands of sinful men to work his death, but over to the sin of flesh which gives us all to death, Messiah was delivered by Jehovah. One cause alone, accomplishes the one effect of death, let him who dies be who he may.

The Hebrew reads, "Jehovah caused to fall on him the sin of all of us." If this means just what it says, the sin which strikes us down was just the sin which struck him down. He shared "the sin" and death. Wish and argue as we may, but one iniquity, with its one punishment, is common to us all, the infant and the aged, the unrighteous and the righteous. Isaiah may be looking at Messiah's death inflicted by the hand of sinners, but he may have known, as we do, that the death was proof of sin within the flesh of him who dies. That the righteous servant of Jehovah should assume the flesh of sin, and make it possible to reckon him with sinners, and that he should die at sinners' hands, and all to bring the sinners back to God, was wonderful to see in vision, difficult to tell in speech. That Jehovah caused it all determines that his law was working in it; law from which not he himself would be exempt; law with its foundation in his nature. The Christ must come, the Christ must die, the Christ must enter glory, all, the whole of it, to bring us back to God with him, and all because he loved us, and could find no other way for love to do its best.

The straying disposition of the sheep is natural and universal. What has it not is not a sheep, whatever else it is. "All we like sheep have strayed; and every one of us has faced the way his

feet are going." Such seems to be the sense of the original. We stray in heart as well as life, submitting to the straying disposition, heedless of the fold we left, and looking after pasture farther yet away. Locate it where we will, the straying disposition has a home somewhere in human nature. It is the single sin of all of us alike, and must reside in flesh, in what is animal in us, the only thing alike in all of us. That single sin of all of us, Jehovah caused to fall on Christ when entering human nature through the human flesh. He could be tempted, and he was, at every point, as we are. His holy spirit Satan could not reach; but sinful flesh was his domain who had the power of death, and through that flesh he could assail the sinless Christ. We turn our faces as our sinful disposition points; he set his face against it as a flint. (The lamb with all the straying disposition latent in it, never strays, and cannot.) So set was he against it that he set about to fit himself to give us freely his antagonism for the sin, and thus to bring us back to God. These antagonistic dispositions cause the warfare of the flesh and spirit, and the malice of the representatives of flesh, or straying disposition, blindly wrought the death of him who represented spirit, giving him the very freedom which would make him able to communicate his spirit to another. But for the sin of flesh the Christ could not have died; would not have needed to have died for those it otherwise was dominating; and would not have been exposed to their attacks who yielded to it. One punishment, the punishment of death, is common to us all. One iniquity, the sin of flesh, is common to us all, and brings about the common punishment of death. This one iniquity Isaiah calls the straying disposition, and says he saw it visited on the Messiah. He may have noticed only its effects, while ignorant of any other cause than what was seen in them who yielded to the disposition and attacked Messiah. While he did not stray with them, he went to where they strayed, and so was far away from God.

Peter, (1 Ep. 2 : 24, 25 ;) thinking of our text, declares that Christ "himself in his own body bore our sins up to (or on) the tree." The sinners to whose hands he was delivered up, could wreak their vengeance only on his body. If sin or sins could touch him anywhere, it was upon the body only. The only punishment of sin that Christ could bear, was in his body. The only place in Christ where Peter sees and shows our sins could be, and were, was in his body. Any meaning we may give to "sin" or "punishment," in its relation to the Christ must, properly, include and not extend beyond the bodily, or physical, or animal. That, and only that, and all of that, was dominated and destroyed by death. As all the sin and all the punishment were in the body, when he put away the body in his death, he put away the sin, (Heb. 9 : 26) and drained the cup of punishment; as neither could exist thereafter, when their source and cause had ceased to be. When Peter adds "that being dead to sins," (those sins,) the word he uses will apply to death as that which "*separates*" from sin; just as the righteous spirit of the Christ was separated from the sinful flesh by death, to live again to righteousness alone.

Peter's words are closely parallel with Paul's when he announces that "the all" for whom Messiah died, had died when he died, (2 Cor. 5 : 14) and would live to him. Peter says that when Messiah died he bore, himself, in his own body, to and on the tree the very sins to which, both then and there, his people died, that they might live to righteousness. Paul distinctly teaches that Messiah died to sin, (the sin, the universal sin) and now is living unto God (Rom. 6 : 10); and calls upon the saints to reckon that they died to sin in him and now are living unto God through him. Messiah's death, and that of all in him, are facts of history on which to base the counting and the conduct. Peter counts that many died to sins and lived to righteousness, when in his body, to and on the tree, Messiah bore those very sins, because he

saw them straying and returning to the shepherd. 1 Pet. 2 : 25. No one of them was conscious of that former union with Messiah in his death to sin, but he might count upon it when he saw produced in him the fruit of which that union was the seed. No one had any right to count that he had shared in the Messiah's death to sin and life to God, until he shared the spirit of that death to sin and life to righteousness.

There is a sense, an awful sense, in which the sinner makes Jehovah sharer in his sin, in that he uses in his sin the faculties and energies Jehovah gives to him. Who could sin if God did not enable and permit; as who could cease from sin but for the grace of God? God is not the author of the sin, but sin could not exist without him. And God could not exist and suffer death in human nature, and avoid the sin which is the only cause of death. Our sins were never so upon Messiah that they ceased to be upon ourselves; nor was our punishment. We can have the tastes and thoughts, the habits and diseases, and a host of things belonging to our fellow men, without depriving them of any portion of them. If the sin of human flesh is a disease, we all are sick with it, and every one of us as much as all the rest. It was a marvel to the prophet that Jehovah (or his servant, the Messiah,) could be subject to the common fatal sickness, could determine to deliver from it those who were his enemies, and could accomplish that deliverance by sharing that disease. How Christ was bound to all in human nature, and especially to those especially in him, so that their sins were his and he could die to them, and so communicate the spirit of that death to those in him that they would die to sin and live to God, may never be completely understood; but Scripture deals with all these things as facts and forces far removed from fancies.

Out of righteousness and life the world in him was led by Adam into sin and death. As a member of the world Messiah was in Adam, and with all the others in him entered sin and

death. Of the world which sin and death invaded (Rom. 5 : 12) he was part. He was in Adam when and where and as the others were, and finally he shared the universal death with them. The world is on the hither side of death, descending to it. We know that death invaded and pervaded what is physical, or animal, in man; no one, no part of any one, escaping it. We know that God's (or spirit's) kingdom, flesh and blood cannot inherit, whatever be the reason. 1 Cor. 15 : 50. Is it possible and true that death invaded and pervaded what was physical and animal in Christ exactly as it dealt with every other man, and yet the universal, energetic cause of death was absent from him? Must reason and experience and Scripture be abandoned for theology? Who knows the nature or the origin of spirit, and that sin is there and not in flesh, or what is animal in man? Sin was somewhere in the Christ to render possible, or cause, his death. If it was absent from his holy spirit it was present in the sinful flesh that died. Rom. 8 : 3. If the root of every sin, the cause of every death, was in the Christ, the single universal sin was caused to fall on him.

Out of sin and death Messiah was exalted into sole and perfect righteousness and life eternal. Out of sin and death he lifts and leads his people in him into righteousness and life, accomplishing for them what he accomplished for himself, abundantly reversing and surpassing Adam's evil work. Two laws were operating in the nature of Messiah; in his flesh the law of sin and death, in his spirit that of righteousness and life. The former law was mighty, casting down to death the flesh Jehovah tabernacled in; but far superior to it was the spirit of the life in Jesus Christ, antagonizing sin successfully, and rising into everlasting righteousness and life beyond the sin and death. The human spirit needs assistance and assurance in its conflict with the flesh, and the victorious Christ supplies them. The tempted he can succor with the spirit

and the strength he used himself. Heb. 2 : 18. The spirit that antagonizes sin as sin, is always Christ's, from Adam down. That spirit cannot be condemned, although the flesh it is associated with must be condemned because antagonizing such a spirit. Even to this day how few believe Messiah "ought to suffer and to enter into glory;" (Luke 24 : 26) his flesh to suffer death, his spirit to be glorified. If ever death was righteously inflicted it was righteously inflicted on Messiah, not because of sin imputed to him, (for that would be unrighteous and untrue,) but because he shared the very sin that brought the other children down to death, and could not righteously afford to save himself therefrom by miracle, and lose the power to save them out of it. Heb. 2 : 14. Essential righteousness pervaded all redemption's work, the righteousness of fact and spirit working to establish righteousness, to make the men submitting to it righteous.

To whatever element or law of solidarity there is in human nature Christ was subject with the rest of us.

If any man, without his own transgression, shares another's sinfulness and punishment because of some relation to him, that relation would affect all others in it similarly, not only not excepting, but especially including, Christ when sharing that relation.

When the sin of all of us, whatever sin it was, was made to fall upon Messiah by whatever means, the sin of all of us was not reduced in us a particle, nor was its punishment reduced or changed. Sin's inherent punishment cannot be shifted from the sinful. Any fellowship in punishment reveals another fellowship, a fellowship of nature, a relation real and intimate, suggesting fellowship in some degree in sinfulness which is the only cause of punishment. The relation binding every cause to its effect is universal and unalterable. The many instances of one effect determine that the single cause has been repeated or extended. The universal death reveals the universal sinfulness; the single

death, the single sinfulness; one death of all, one sinfulness of all.

The inherent punishment of sin can neither be avoided nor transferred. Whoever has the one has both. Punishment exactly just cannot be truly arbitrary, dependent only on the judge's will. Jehovah's punishment of sin must be exactly just, and so can never be inflicted both on principal and substitute. If in his death the Christ bore all the punishment of all the sins of all of us, no punishment can righteously be visited on us. But all Jehovah's punishments are righteously inflicted, and, strange to say, one death becomes exactest justice to the one who dies whatever be his character and record. What he made himself to be in life, his death compels him to remain. Death, in itself, is punishment of flesh's sin; the same for all, the same in all. The relation of the spirit to the flesh, when death approaches to divide them, will determine all the spirit's after destiny. That death of flesh resulting from the sin of flesh and that relation of the spirit to the flesh; determining the destiny of spirit, were as much the Christ's as ever they are ours.

How could Messiah bear the sin of all with profit to a portion only? This no theory of substitution yet invented can explain. How could Messiah bear and bear away the sin which yet remains upon the world, and will remain upon so much of it forever? A single, simple, certain fact explains it all. In reality and fulness he became that which in spirit, promise and arrangement, all along the ages, he had purposed to become, a portion of the world he came to save, as much exposed and subject to the single, universal sin and death as any other portion and, on that account, as much in need of being saved. The principle, the plan, the power by which he saved himself would save whoever put himself in line with them. If he needed them so much, much more we need them. If they lifted up Jehovah from the depth to which he had to stoop to save us, they will also lift us up if we

avail ourselves of them. The sin he bore he battled with successfully until that flesh's death, (which flesh's sin accomplishes in all,) had ended both the sin and conflict, and the righteous spirit of the conqueror of human sin became the source of like antagonism and like success in others. The spirit of that conflict was the spirit of the saints preceding him, the spirit of the coming conqueror bestowed upon them. That spirit he bestows on all who ever come to be in him and prove thereby that they were in him from the first. The one iniquity of every one of us was made to fall on him; the one iniquity of every saint before and after him, the one iniquity of all the wicked through the ages. His spirit and his bearing toward the one iniquity the saints adopted and the wicked spurned. The term iniquity contains the thought of spirit, temper, tone, or inner nature, or the spirit of unrighteousness within inciting to transgression. Messiah bearing that which was the universal sin, could be of benefit to only such of those whose sin he shared, as shared his spirit and responded to his life.

The sinfulness of flesh cannot affect the holiness of spirit while the spirit will not yield to it. To have yielded is the former guilt. To refuse to yield is present holiness. To yield or not to yield to it, will never end the flesh's sinfulness. Only flesh's death can end the flesh's sin, and only death to sin can end the spirit's sin. No righteousness or punishment of any other can affect one's guilt. If it could, sincere repentance would be needless.

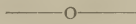
All sin, in spirit, is both decide and suicide. "Jehovah made to fall upon Messiah the iniquity of every one of us." To get the thought of "fall upon" consult Judges 8 : 21; 15 : 12; 1 Sam. 22 : 17, 18; 2 Sam. 1 : 15; 1 Kings 2 : 25, 29, 31, 34, 46. One so righteous as Messiah would excite the murderous rage of carnal (=wicked) men. But all their hate and violence would not avail to injure him had not the sin of flesh already made him mortal. The

combination of the sin of flesh with sinners of the flesh, insured the death by violence of him who represented righteousness of spirit. His incarnation made his crucifixion certain, and his crucifixion made his resurrection certain. The Christ, Jehovah manifested in the flesh, must suffer death and enter into glory. The sin of flesh, the rage of carnal Jews, and not Jehovah's wrath, evolved the death upon the cross. Isaiah saw Jehovah place Messiah where that sin, that rage, would fall upon and slay the righteous servant of Jehovah, and describes the vision.

Messiah's mission was to lift his people into righteousness and glory out of sin and suffering. "He shall save his people from their sins." Destroying causes makes effects impossible. Jehovah's nature links the good with right, the evil with the wrong. They vainly dream to miss the evil who continue in the wrong. Sin is reigning when the flesh of sin is dominating. But when the spirit dominates, it is as if the flesh and sin were dead, as dead they both will be when spirit fully leaves them. This dominating spirit was Messiah's, and he gives it to his people. To have and show and give this dominating spirit in the fullest measure, he must enter human nature through the sinful flesh, sustain the conflict even into death, and become, remaining in the nature, the certain, everlasting source and cause (Heb. 5 : 9) of like salvation to whosoever would receive him. Becoming such a cause to to all obeying him, effects were certain. His sufficient mission was to make himself that cause.

Not God himself can end effects but as he ends their causes. How foolish to expect that he would rescue the unrighteous out of hell, or would consign the righteous to it; or is able to do either. He will count them righteous who receive the righteous spirit of the Christ which made and kept him righteous; and no others. That righteous spirit cannot fail to lift them out of sin, and loose from them the sinner's fate. They leave their sins, and follow holiness, and

have eternal life, as they respond to Christ within them; and not because of some decree or reckoning or righteousness or any other thing external to them. They are not lifted out of hell and then endowed with righteousness of spirit; but, endowed they rise to holiness and heaven. No other faith in Christ can save than that which is the seed of righteousness and holds its spirit; faith receiving and responding to the life of Christ. Every evil force assailed Messiah. Only his righteous spirit saved him, and he gives it for the honest asking, gives it as he never could before his death, and gives it with the same result to those receiving it. We may admit that as the sin of all of us was laid on Christ who willingly submitted, so the righteousness of Christ is laid on those who willingly receive it. But the sin and righteousness and their reception were as real as all the benefit the process brought to all concerned.



The Chastisement of Christ.

Isaiah 53 : 5. "The chastisement of our peace was upon him." Luke 23 : 15, 16. "Behold, nothing worthy of death hath been done by him. I will therefore chastise and release him." Luke 23 : 22. "Why, what evil hath this man done? I have found no cause of death in him. I will therefore chastise him and release him." These are the most direct allusions in the Bible to the chastisement of Christ.

Luke does not record how Pilate kept his promise to chastise him, nor allude to any scourging. Matthew, Mark and John record the scourging, but are silent as to any promise or performance of chastising. We may believe, however, that the scourging was the chastisement that Pilate had in mind. In Hebrews 12 : 4, chastening and scourging are associated and, if not directly interchangeable, they may explain each other. "Whom the Lord loveth he chasteneth, and scourgeth every son

whom he receiveth." Scourging seems to be to chastisement that which reception is to love, a single, but a natural and necessary, manifestation of it.

The thought in "chastisement" explains the purpose of the scourging. There is no thought of punishment as such, of that which comes upon the wicked for and from their wickedness. The Greek and Hebrew words translated chastisement and chasten are much oftener rendered discipline, instruction, doctrine, nurture, teach, etc. Not sin, but sonship, is their root idea, especially in Greek.

Pilate declares that just because the Christ was innocent he would chastise him. Although he was unjust in thought and act, his language was exactly suited to the circumstances, and its repetition emphasizes that exactness. Its coincidence with all the scripture thought of chastisement is marvellous, especially as undesigned by both the governor and his historian.

Not only did the innocence of Christ convert the cruel treatment of him into chastisement, but all that cruel treatment had its inspiration and occasion in the innocence of him chastised. Christ was hated for his righteousness. Since righteousness cannot be punished, every evil it endures is chastisement, especially when those who hate the righteousness, on that account inflict the evil. Chastisement is "treatment of the sons" because of sonship.

These ideas of sonship and of discipline cannot properly be separated from each other, or from the Bible thought of Christ the Saviour. Hebrews 5 : 8. "Though he were a son yet learned he obedience by the things which he suffered." As a Son of God he did not sin and could not sin, (1 John 3 : 9,) and yet he could and must be disciplined and learn obedience, or, in other scripture words "endure the chastening of the Lord."

When Isaiah prophesies the chastisement of Christ, is Pilate's promised chastisement by scourging all or any part of what he had in view? What relation

had that special scourging to "our peace?" And what relation had it to the certain scourging of Messiah's people, as predicted by Messiah, and inflicted by their enemies and even by their Lord? Matt. 10:17; 23:34; Acts 22:24; Heb. 11:36; 12:6. How was Messiah scourged instead of them who for his sake, (Matt. 5:11,) and by their common Lord, are scourged?

The silence and the patience of the Christ were all the signs of "peace" he gave, a patience and a peace impossible without the chastisement. But to call and make that peace of his "our peace," includes peculiar doctrine and experience. He had a peace, a peace through chastisement. We have a peace, a peace through chastisement. How are the chastisement and peace he had, related to the peace we have through chastisement?

How are we indebted to the scourge of Pilate for "our peace?" Given such characters as Jesus Christ and Pilate, under circumstances such as brought these two together, could the scourging and the cross it introduced have been avoided? Was not human nature altogether natural and free and, accordingly, responsible in all it brought upon the Christ? Because he was the righteous man he was, and all his enemies the wicked men they were, the scourge and cross were certain though no prophet ever had announced them. As the causes are repeated their effects will follow. In other words, to follow Christ, in such a world as this, ensures participation in his sufferings.

The divine decree, or plan, in giving laws to human nature, has ensured its every human end without affecting human freedom. Right is right and wrong is wrong because Jehovah made them so, and their antagonism of each other is from him. Without perpetual miracle Jehovah in the human flesh could not avoid the Jewish spite and Roman scourge. His incarnation held the seed and secret of his crucifixion. Indeed that crucifixion had its earliest origin in that antagonism of the flesh and spirit

which revealed itself in Adam's fall in which the flesh had triumphed. The Lamb was "slain from the foundation of the world." Rev. 13:8.

Chastisement, belonging to the righteous only, has a double quality in its relation to the wicked and their wickedness. (1) The wicked never are chastised, and never can be. (2) The righteous never do or can have chastisement but through the wicked and their wickedness.

That the righteous are chastised and only they, implies, (1) an imperfection somewhere in them, (2) but an imperfection that consists with righteousness. The epistle to the Hebrews often speaks of "making perfect" both the Christ and Christians, through experience of sufferings common to them all and continued to and into death. The "peace" that is the "fruit" of "chastisement" is that of "righteousness." Heb. 12:11.

Our chief authority upon the common, certain chastisement of Christ and Christians is Hebrews 12:1-11. His consisted in such contradiction of the sinful as was consummated in his crucifixion; theirs in so antagonizing sin that even bloodshed might result. The race they were to run with patience he had run before them, from start to finish, as the author and completer of their faith, both in its spirit and its operation.

How completely and exactly Peter (1 Ep. 2:20-22) has endorsed Apollos, (Heb. 12:1-4). "If when ye do well and suffer (for it) ye shall take it patiently, this is acceptable with God. For hereunto were ye called; because Christ also suffered for you, leaving you an example, that ye should follow his steps; who did no sin." The Christ who "did no sin," and Christians who "do well," together suffer wrongfully from them who hate them for their righteousness.

Nor is Paul a whit behind the others in his thought and purpose of securing fellowship with Christ in sufferings. Phil. 3:10. He writes to the Colossians (1:24) "Now I rejoice in my sufferings for your sake, and fill up on my

part that which is lacking of the afflictions of Christ in my flesh, for his body's sake, which is the church." He seemed unable to conceive of any benefit to be derived from any suffering of Christ unshared by him in spirit and according to his sphere and measure. Rom. 8 : 17. "Joint heirs with Christ, if so be that we suffer with him, that we may be also glorified with him."

John's testimony is the same. 1 Ep. 3 : 16. "He laid down his life for us; and we ought to lay down our lives for the brethren." But Peter's is the most explicit and the strongest (1 Ep. 4 : 12, 13). "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you; but inasmuch as ye are partakers of Christ's sufferings rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. If ye be reproached in the name of Christ, blessed are ye; because the spirit of glory and the spirit of God resteth upon you." Can any follower of Christ avoid his sufferings?

Who can distinguish any difference in nature, fact or end among the sufferings of Christ, so as to say with certainty that "this was for the world, and that was for the church;" that "this was for his enemies, and that was for his friends;" that "one was meant to be exemplary, and certain to be paralleled by every Christian;" but "the other was unique, impossible to parallel and wrong to try or hope to imitate." One death, the common death, (the key, the chief, the culmination of his sufferings,) accomplished many purposes, affecting as it did the world, the church, and every man in them. And the spirit of that death belongs to every Christian.

Only the sons of God, in human nature and throughout the earthly life, can be chastised by him; and not a single one of them escapes the need and fact of chastisement. "He scourgeth every son whom he receiveth." "Is there a son the father chasteneth not?" "All are partakers." The root idea of chastise-

ment (in Greek) is sonship. It is because the righteous only are the sons of God that only they are chastened. "First born among the many brethren" Christ could not escape their chastisement, but led them through it into peace.

What are the comfort and advantage of the chastisement? "Whom he chasteneth he loveth." "He dealeth with them as with sons." "They live." "They become partakers of his holiness." "They are exercised (or trained) thereby." Thence they gather "righteousness" and "peace."

Who have the profit of the chastisement? "Every son. Every one chastised. They who are trained thereby. They who through their chastisement partake of holiness and peace. Mark the precedence of sonship, the certainty of chastisement belonging to it, and the equal certainty of peace resulting to the son chastised. Whoever has the sonship has the chastisement and peace. The Bible, reason and experience know no other order.

How is the chastisement of Christ related to "our peace," or any chastisement to any peace? Let the Bible be its own interpreter. See Hebrews 12 : 11, R. V. "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, (even the fruit) of righteousness." Notice the emphatic prominence of "peaceable," and how the "righteousness," although explanatory, lags as if superfluous. In the thought and word of God there is no peace apart from righteousness. To mention peace suggests its righteousness. Whether the tree or soil is chastisement or righteousness, the sought and certain fruit is peace.

Peace suggests the war preceding it, the war of righteousness and sin. "Ye have not yet resisted unto blood, antagonizing sin." Heb. 12 : 4. Righteousness and sin antagonize each other, and the fact of war determines that the two are present. Only the righteous, only the spiritual, only the sons of God, can

war against the flesh. The discomforts of the war, its agony and blood, supply the chastisement the righteous never fail to suffer. The peace of victory and liberty for all the sons of God is only possible through chastisement peculiar to their warfare. To the warrior comes peculiar peace, impossible to others, certain, righteous and perpetual.

As there is peculiar peace belonging to the chastisement, there is peculiar chastisement belonging to the peace. It is the chastisement of peace. As the peace is ours (or others'), any chastisement producing it becomes the chastisement of our (or others') peace. Of this, "our peace," Isaiah speaks, (53 : 5.) He is addressing Israel, whom Jehovah calls "my son," (Exodus 4 : 22, Hosea 11 : 1) and Matthew makes a type of Christ. (2 : 15.) The epistle (Heb. 12 : 1-11) and the prophecy (Isa. 53 : 5) concerning chastisement and peace, are both addressed to Hebrews, Israel, the sons of God; and they declare that their Messiah was the leader and completer of their faith, a sharer of their chastisement and peace. In whatever sense Messiah may or may not be the savior of the race, he is especially and certainly the savior of believers in whose faith and fortunes he has fellowship. There is no peace, no chastisement, for wicked men. "Our peace" belongs to us who have it and enjoy it, through and after chastisement peculiar to the sons of God. That peculiar chastisement of our peculiar peace, Isaiah says, how clearly! was upon the Christ, the Jesus whom, as leader all the way and so completer of our faith, we are to look away to and to follow. Hebrews 11 : 2.

All the sons of God in human nature, while inhabiting the flesh through which they entered it, have suffered chastisement according to their sphere and measure. One cause produced the one effect; one law pervaded all. Be the reason what it may, it is the same in every case. What all the sons of God must suffer the son of God par excellence must suffer also and, perhaps, more largely and more keenly. What the son

of God par excellence must suffer as the Son of God, how shall the other sons of God escape? The common chastisement belonging to the sons of God as such, would be especially upon Messiah whether prophesied or not. The chastisement that came upon Messiah as the Son of God would fall upon the other sons of God if never warned of it. If *we* have peace through chastisement, "our peace" would be Messiah's only through that "chastisement." If through chastisement Messiah entered peace, our human peace; we enter peace, "our peace," through chastisement in which Messiah leads us. These are truths of reason and experience. They explain and prove Isaiah's prophecy.

But some will say that this cannot be true, because they never thought of it before, but held another theory, the common one, that one, the Christ, the Son of God, endured peculiar chastisement that all the other sons of God, without the chastisement, might enter into peace. (a) Isaiah does not say so, either plainly or obscurely. Nor does any other Scripture. (b) The only other scripture linking chastisement and peace discovers both of them in every son of God. (c) Common sense confirms the scripture teaching that the trained receive the training, the taught receive the teaching, and the disciplined receive the discipline and all its fruit of peace. (d) Abundant scriptures testify that every Christian shares the sufferings of Christ, with their resulting peace and joy and glory, each according to his station and capacity and what he has of Christ. (e) Between the holy spirit of Messiah and the sinful flesh assumed by him to enter human nature, there must have been unceasing conflict. (f) Between Messiah as the spiritual embodiment and representative of holy spirit, and the world around him as the spiritual embodiment and representative of all carnality, there was unceasing conflict. (g) Between Messiah and the devil raged unceasing conflict. (h) No one in human flesh who has the spirit of the Christ avoids, or can avoid, these conflicts. (i) He-

brews 12th declares that chastisement includes the cross, with all the opposition of the sinful, both in word and deed, therein revealed. It declares besides that this in Christ is matched by that antagonism of the Christian to "the sin" which sets itself against the righteous spirit, even to the point and fact of blood, (or death,) if need be. (*j*) These conflicts have their only end in death, which puts away the flesh and frees forever the triumphant spirit. (*k*) The fellowship of Christ and Christians is so perfect and complete in range and spirit as to give to many the idea of imputation only, for they fancy and declare that fellowship, at many points, to be impossible in fact. They forget that what we lack of all the human everlasting life in Christ is valueless to us, and what we have of it must reproduce his life in ours. We cannot be his and miss his chastisement and peace.

Pilate's proposition to chastise the Christ because he found him innocent, unconsciously revealed a double truth; (*a*) the proper thought of chastisement as treatment of the righteous sons of God; (*b*) the righteousness of Christ, the secret reason of their hate and opposition. His righteousness made any evil treatment of him chastisement; his righteousness aroused the hate which caused the evil treatment he received.

By the Jews and Pilate: Christ was treated as if guilty. But for the innocent to suffer with, or as, or from, the guilty is but chastisement, not punishment. Pilate confessed the innocence of Christ. It may be questioned if the Jews were doubting it. Jehovah knew it well, but hindered not the chastisement.

Jehovah, in his constitution of the human nature, gave it laws which would be proved to be annulled or abrogated if the Christ escaped the chastisement those laws would otherwise ensure. No jot or tittle of the law of human nature was allowed to pass without fulfillment. No miracle was interposed to hasten or to hinder it. That law was even earlier than the spoken law, and gave direction

to it. The God of law was working out his law, without at all reducing the iniquity of those who were, with evil purpose of their own, coöperating with him in it. The law defining guilt does not compel the guilt that it defines. Just because the spirit and the flesh antagonize each other, to submit to flesh is never right but always wrong. Where the conflict ceases in the triumph of the flesh, the wrong is fixed and universal.

Messiah could not be the character he was, in such an age, and miss the deadly enmity of carnal men. Nor could he return to glory as the able cause of like salvation to the other sons of God, except through death which put away the flesh of sin. The end Jehovah had in view was "bringing many sons to glory" with and like their leader. He who led them there was being perfected through suffering; especially and finally through death. We see Jehovah's hand in constituting death the gate to endless glory. What is constitutional, whether shown in evil or in good, derives its life and power from Jehovah. Death proves the presence of a state of sinfulness in that which dies, *i. e.*, the flesh, or what is physical; and yet it proves to be the everlasting liberation of the spirit from that flesh. Jehovah is in both the evil and the good of death, which have their basis in the nature of the flesh and spirit. The facts of human nature caused to meet on Christ the one iniquity of all of us, through his assumption of the nature through the flesh, the human flesh which readily, from all directions, poured upon him all its evil.

The "spirit" was possessed and represented by the Christ. As much as any ever could, the enemies of Christ were representing what the human flesh could be and do. While flesh and spirit hold their present nature, conflict cannot be avoided. The hand of God in constituting such a nature would be felt in all the hands of carnal men inflicted on the sons of God. Indeed the awful wickedness of sin consists in using life and faculties the Lord bestows and energizes, to attack his throne, *i. e.*, the order he

establishes as only right and good. The wickedness is not the less in that it is so foolish. The Bible synonym of wickedness is folly. The throne of God will only stand the firmer when its enemies have dashed themselves in pieces in their vain assaults against it; proving to the universe that truth, the proper order, is impregnable and everlasting.

As chastisement and peace can properly be predicated only of the righteous sons of God, and never of the wicked, these conclusions follow certainly; (a) as the wicked never would or could have chastisement, they never could have needed that another be chastised instead of them; (b) as the wicked never do or will have chastisement, if the Messiah ever suffered chastisement instead of others he must then have suffered for the wicked only, as the only persons who escaped it and the peace belonging to it; (c) as all the righteous sons of God have chastisement and its peculiar peace, Messiah never suffered chastisement instead of them.

If it be suggested that the universal thought of chastisement associates with it unrighteousness deserving it, consider well the answer. (a) That a thought is universal is no proof at all that it is true. (b) The Bible thought of chastisement does not associate it with unrighteousness. (c) The universal and the Bible thought may easily be reconciled if we remember how the human nature is related to the flesh and spirit. The spirit of the sons of God is righteous. The human flesh is never other than the flesh of sin, in both the righteous and unrighteous. The conflict of the sinful flesh and righteous spirit is the source of chastisement, which culminates and ceases when the flesh is put away in death. The distinctions and antagonism of the flesh and spirit will explain much Scripture otherwise misunderstood.

If any one escapes the chastisement of sons it is because he is a bastard. If he endures it he is known to be a son.

If sonship leads to chastisement and peace, another coming into sonship with us would receive with us our chas-

tisement and peace. Our peace's chastisement would be on him by reason of his fellowship with us.

The peace from chastisement is not the freedom from it, but the fruit.

The chastisement will vary with the sphere and measure of the sons, but it will be the same in cause and essence for them all.

Every element of chastisement is present in "obedience unto death."

There is something in the earthly "fashion" of a man that makes the need and certainty and fact of chastisement for every son of God sojourning in it. Phil. 2 : 8. What that something is, the cross, when read aright, reveals.

If the Christ were dwelling in us, and response from us were perfect, there would come upon us just the chastisement that he would meet if manifested in our sphere and person.

The chastisement and righteousness and peace of all the sons of God were Christ's by reason of his dwelling in our nature as our head and leader; and are ours by reason of his dwelling in us being properly responded to by us. His recognition and response were rightly given to the facts of human nature; and ours should rightly meet the facts of his indwelling.

The Christ encountered chastisement, and reached its righteousness and peace, to fit himself to bring about the same in us as we respond to his indwelling.

As the Son of God in human nature suffered chastisement to gain for human nature in himself his righteousness and peace, whoever shares that sonship with him shares that chastisement and righteousness and peace. Our peace's chastisement, endured by us, was first endured by him.

So long as Christ was dwelling in the sinful human flesh there was a sense in which he was not wholly righteous, even though his spirit "knew no sin" at any time or "point." "Made sin," by being "sent into the flesh of sin," he could not be "the righteousness of God," as only spirit, and as altogether holy, till "the sin" had been "condemned" and put

away in the destruction of the "flesh" by death. The association of the sinful flesh and holy spirit was the inmost cause of chastisement in all its forms, and brought about the death by crucifixion, just the mode of death that points to sinful flesh. Rom. 8 : 3 ; 6 : 6, 7 ; 2 Cor. 5 : 24 ; Gal. 5 : 24 ; Heb. 2 : 14 ; 4 : 15.

Hebrews 12 : 2-7. "If ye endure (stay under) chastening, God is dealing with you as with sons." Jesus, as the Son of God, "endured the cross" with all the opposition of a sinful world that cross implied and manifested. All the other sons of God "antagonize the sin" inspiring and pervading opposition to them. When they endure such opposition they endure the chastening of the Lord, who then and thus is dealing with them as with sons. This Scripture teaches, or it teaches nothing.

Why should the Father so chastise his well beloved Son, and all the others with and like him, through the hate that sinners feel against the Father and the sons? If righteousness in them excites the sinners' hate, (Matt. 5 : 10) what wrong in them impels the Father to chastise them through that very sinners' hate of righteousness? Is it wrong in God, in Jesus, in the other sons of God, to be the object of the sinners' hate? We know the hate is natural and cannot be inspired by God. How natural or arbitrary is the chastisement? If the hate inspiring, and the means accomplishing, the chastisement are natural, there can be nothing arbitrary in the matter save the sinners' choice of times, degrees and instruments, and even this is limited by circumstances natural but out of their immediate control.

The universal chastisement of sons implies and proves the universal need and cause of it. The common need of chastisement in Christ and Christians we may not agree upon or recognize, but certainly the common cause is in the single, changeless constitution given by God to human nature. The everlasting constitution God creates and operates is but another name for God himself as

immanent within it. The right of right, the wrong of wrong, and the antagonism of that right and wrong ; the union of the right with good, and of the evil with the wrong ; and all the curious alchemy by which the evils of the conflict of the right and wrong are changed into the good of chastisement for all the righteous sons of God, are all of God. He made them so and could not make them otherwise. When the wicked curse and hurt the righteous for their righteousness, it is the Lord who loves and chastens them therein.

Not only is Jehovah author of the constitution of the human nature making possible and certain all the conflict of the right and wrong, of flesh and spirit, which supplies the chastisement of all the sons of God ; but he is also the possessor, representative and source of all the righteousness which in himself and in the sons of God becomes the certain object of the sinner's hate. Wrong persecutes the right because it is the right, because the God of right is in it. The God within the sons of God, within the righteousness he gives to them, becomes the final object and occasion of the persecution always brought against the godly sons of God. Acts 9 : 4 ; 2 Tim. 3 : 12 ; John 15 : 19 ; 17 : 14.

What is the secret spring of all the opposition of the world, of all the world, to God and to the sons of God? It lies in the antagonism of the flesh and spirit, found in human nature through the earthly life. The world is dominated by the flesh. In the sons of God the spirit dominates. The flesh, with its affections, mind and members, is the only entrance into human nature. We need not ascertain how large and strong its bias is to wrong. Be the reason what it may, no other animal, though only animal, can be so animal as man. There is a right relation of the flesh and spirit, a proper range of animal in men, but with what ease and certainty they stray outside of it. In the sons of God that right relation is maintained or sought to be, the conflict ending only with the death of flesh, whose opposition cannot other-

wise or earlier be stayed. Because the "fashion of a man" is what it is in fact and spirit, every one within it, even and especially the Christ, is required to be "obedient unto death," a death by crucifixion (Phil. 2 : 8; Gal. 5 : 24). The chastisement includes, at least, the opposition of the carnal world, and may include the opposition of the flesh within the sons of God themselves. The flesh demands indulgence and resists restraint; the spirit cannot brook the flesh's freedom any moment, any measure, anywhere. As long as such a flesh is joined with such a spirit they will join in conflict in the single person, and among the representatives of flesh and spirit, through the nations, through the ages.

As there is a righteousness, a peace, impossible to any other son of God except through chastisement, there was a righteousness impossible to Christ, the Son of God, except through death, the largest and the final chastisement, whose spirit runs through all the chastisement preceding it. Certainly of Christ it has been written "He that died is justified from sin." Rom. 6 : 7. And again, "He who was manifest in flesh, was justified in spirit, (separated from the flesh by death). 1 Tim. 3 : 16. The Christ must suffer death to enter glory, (Luke 24 : 26) and the "ought" of glory was the "ought" of death. We may not be certain from what sin the Christ was justified, but Paul was certain there was such a sin which he accordingly denominates (in Greek) "the sin." (Rom. 5 : 12; to 8 : 3). The wages of that sin, exactly just, and fully earned and paid, is death. Rom. 5 : 23. He who receives has earned the wages. With him who dies, that sin's account is squared. He is justified from that by death, and he whose only sin at death is that, is wholly justified through death, which frees the righteous spirit from the flesh of sin.

If Jehovah "scourgeth" every son whom he receiveth," and Messiah could not miss the scourge of Pilate, what, in their circumstances, parallels the scourge of Pilate, comes upon the other sons of God.

The thought in "chastisement" reveals the hidden purpose and the inmost nature of the common sufferings of Christ and Christians as instruction, discipline and making perfect. Afflictions, persecutions, tribulations, trials and temptations are its various forms; but all are viewed as conflicts with the evil of the world. That conflict testifies and tests and trains. It shows there is antagonistic difference between the flesh and spirit, ascertains how deeply seated is that difference, and intensifies it into triumph for the spirit. The very core of faith and faithfulness is perseverance, (Heb. 10 : 39) or the spirit of obedience unto death, the essence and the substance of the work of Christ. That faith and faithfulness his people share with him, receiving it from him; so that they cannot fail to share his sufferings and victory, the chastisement and peace of all the sons of God.

In anything that Jesus was or did or suffered in the stead of others, sonship and its chastisement were not included. They could not be. Is any son a son instead of any other son? If all the sons are treated as the sons they are, is any treatment of the sons reserved for only one of them? The point cannot be argued since to state it is to prove it.

He who misses chastisement and peace is not a son of God. That Messiah met them, (so Isaiah says,) determines that he was the Son of God, the leader, (not at all, or anywhere, the substitute) of all the sons of God in chastisement and peace. To confound Messiah's chastisement with matters foreign to it, is to miss and mar much Scripture teaching.

The "reproach" of Christ was not confined to him and to his early followers. Rom. 15 : 3; Heb. 10 : 33; 13 : 13. It was shared by every one, in all the ages, who possessed his spirit. Psalms 69 : 9. It was known and felt and highly valued many centuries before Messiah's coming. Heb. 11 : 26. An element or form of chastisement distinguished from afflictions, (Heb. 10 : 33;) it had come not only on Messiah, but

on others for his name. 1 Peter 4 : 14; Matt. 5 : 11; Luke 6 : 22. Every son of God, including Christ and every one he leads to glory, may declare to God and one another, "the reproaches of them that reproached thee have fallen upon me."

Many theorists who see the whole of chastisement inflicted on the Christ for guilt imputed to him, and the whole of its resulting peace bestowed upon the other sons of God for righteousness imputed to them, find it difficult to frame consistent, reasonable theories of that inseparable connection which the Scriptures find inherent in the chastisement and peace; of that complete participation in the chastisement and all belonging to it, both in experience and sympathy, belonging both to Christ and all the other sons of God. Wedded to their theories they put asunder what Jehovah, reason and experience have always joined together, and they find themselves unable to restore the harmony they mar. They separate the chastisement not only from its peace, but from the sonship and its righteousness, and are confounded when they find the chastisement and righteousness and peace in every son of God through all the ages. Every son of God is certain that the special chastisement and peace he has are not imputed to himself or any other son of God, but are possessed by him alone, whatever be their source or nature. What he has of Christ he has in fact and not in fancy only.

This study of the chastisement of Christ is found to show that chastisement has no connection anywhere with any fact or thought of imputation or its kindred substitution which, even if they have a place in any other portion of the work of Christ, are absent and impossible in chastisement.

Troubles come upon us through our own unwisdom and unrighteousness; through those of others; and, the Scriptures tell us, through the devil's malice. Constituted as the world is, how could even God avert from us these troubles?

Why, indeed, should he do so if he meant to constitute a heaven filled with sons possessing righteousness and wisdom of the highest type, which must be what antagonized and overcame unrighteousness and unrighteousness? How could the sons attain to what the Father had not reached, what he had not transmitted to them? The highest type of righteousness was not Jehovah's till his incarnation culminated in his crucifixion. The gathered harvest proved the seed possessed its life; but seed is far from being harvest. Messiah must be perfected himself, to frame and fill and finish heaven. There he was to lead the other sons of God. The righteousness he wrought for him and them was perfect. No higher type was possible. He and they would learn obedience in the highest school. Who but the scholar learns? Will what the scholar learns belong to any other than the scholar? Instead of learning think of discipline and chastisement or, if you choose, gymnastics, and will you insist that others than the exercised receive the training? For all the sons alike, one place and season of instruction in the earthly life; for all, one point of graduation, death; for all, the one inheritance prepared for them prepared for it. We can share Messiah's righteousness and peace, but as we share the chastisement whose need be shared with us.

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"With His Stripes We Are Healed."

So says Isaiah (chapter 53, verse 5). Peter's statement, (1 Ep. chapter 2, verse 24) is but little different. "By whose stripes ye were healed." The apostle means to quote the prophet.

Neither prophet nor apostle says a word of law, or of the punishment or pardon of transgression. Both speak of health, disease and remedy.

We may consider two interpretations. (1) The healer, and the healed only, used

the remedy, and all the sick were healed. (2) The single, only remedy, was used by all the sick, and all were healed.

The latter theory is that of perfect fellowship; the former that of substitution with its necessary separation.

The terms in use are simple. The stripes are bruises, or the marks of blows; the healing that of health and soundness. The stripes are to the healing as its cause or instrument. The Hebrew, Greek and English are alike in meaning. The Hebrew word translated "stripe" may also mean the "bandage" used to heal the stripe.

The wise man testifies that stripes will act medicinally. Prov. 20 : 30, A. V., "The blueness of a wound cleaneth away evil." R. V., "Stripes that wound cleanse away evil." In the healing of a wound there is a cleansing of the system.

The stripes of one may heal another, (1) where both are parts of one, as head and body; or (2) where the only remedy is stripes and both partake of it.

This verse (Isa. 53 : 5) is thought to teach that perfect separation of an evil from its punishment in which the innocent endured the ill-desert of sinners who, on this account, escaped it. But the words describe as well, or better, the association of a righteous one with sinners in their evil lot, to save them from it as he saved himself. Every one who enters human nature suffers wounds and bruises, chastisement and stripes, each for himself and with the others.

Think not Messiah had no need of healing. The "grief" we read of is, more truly, sickness. "Acquainted with sickness." Isa. 53 : 3. "He hath borne our sicknesses" (v. 4). "He hath made him sick" (v. 10). See original.

Father Damien, at Molokai, among the lepers, caught their plague and died of it. He shared with them the consequences of whatever had originated their disease. If their transgressions were the cause, "for their transgressions he was wounded," etc.

That their priest should suffer with the lepers was not wonderful. How

could his fellowship with them avoid it? The marvel is that he should freely will and freely carry out such fellowship.

Suppose the priest had found the only cure for leprosy, and proved its virtue on himself. If his fellows failed to follow him in using it, could they recover health as he had?

The Messiah, Jewish writings called "the leper;" so interpreting Isaiah's prophecy of him as "smitten of God." 53 : 4.

Leprosy, although unclean and symbolizing sin, did not affect its subject's righteousness. He might be a "holy" leper.

Peter calls the sickness, "straying;" the remedy, the "stripe" of Christ; the healing, the "return" to him.

Isaiah calls the sickness, "straying," and the remedy, Messiah's "stripes;" but fails to mention what the "healing" was. With Peter we may judge that healing was return from straying; with Isaiah that that straying was "iniquity." "All we like sheep have gone astray—and the Lord hath laid on him that (definite) iniquity of all of us." Isa. 53 : 6. 2 Cor. 5 : 21.

The straying disposition, evil in itself, was not as evil as the disposition carried into practice. The absence of the practice would not prove the absence of the disposition. That, though indestructible except by death, could be antagonized and dominated. There is something, somewhere, in the earthly human nature, which, without involving what he calls "transgression," Paul denominates "the sin," as something definite and universal, and in every man the same and evil. This, "the sin," in all of us, is on the plane we call the physical, the common entrance to the human nature. It must have been in Christ, as Paul so frequently declares. This iniquity of all of us was laid on him, No other "sin" is universal.

Peter speaks of Christ as bearing this iniquity of all of us in his own *body* to the tree. 1 Peter 2 : 24.

The perfect knowledge and the perfect freedom of the will with which Jehovah

shared our state of sin and misery, made it to him not less, but more, a state of sin and misery from which he must redeem himself, (see middle voice in Greek of Heb. 9 : 12) before he could redeem another.

The light and will of all transgression possible, could not exceed the light and will of Christ's assumption of that state of sin response to which, in us, is trespass or transgression.

For the infinite Jehovah to assume the human nature with its evil, and to fight, and fight successfully, that evil, was regarded as equivalent, at least, to suffering all the consequences possible of yielding to the evil.

From "the sin" the Christ was bearing, he was separated when he died and put away the "body" holding it. Then *all* his life was righteous only, having no association longer with "the flesh of sin." Rom. 6 : 7.

Christ could fully "die to sin," (Rom. 6 : 10,) in no way save by putting off in death "the flesh of sin," (Rom. 8 : 3,) which held "the sin" he shared with us.

We can fully "die to sin" in no way save by putting off "the flesh of sin" in death, and, till then, always walking in the spirit of that death, as Christ did. Rom. 6 : 11.

In the spirit of the death of Christ which put away the flesh of sin, we are to crucify the flesh, to keep the body under, and the like.

Christ accomplished for the human nature in himself its perfect, lasting separation (=in the Greek, forgiveness, or redemption) from "the sin" which he had always and successfully antagonized.

In the spirit of the death of Christ, and moved by him who died that death, the Gentiles, now addressed by Peter, had abandoned all their evil ways and, living unto righteousness, "were healed."

Isaiah had associated or identified "return" and "healing," (6 : 10.) And his words are quoted Matt. 13 : 15 ; John 12 : 40 ; and Acts 28 : 27 ; the very words which Peter also uses. (See Greek.)

The sickness shared with us by Christ

could not be healed save by the stripe of death, a death which closed a life abounding in the spirit of that death and, therefore, full of stripes.

When the righteous Christ had healed, through death, the human nature in himself, he could accomplish like results for all receiving him.

Through his stripes the Christ became the remedy for human sin, because the fact and whole of human everlasting life were then in him. The taking of this remedy by us does not avoid the stripes but makes them certain, for it reproduces all the life of Christ in us.

So far as Christ is in us we receive and welcome stripes, and have our health.

All who die to sin and live to righteousness are sharers in the spirit of the death and resurrection of the Christ, and manifest the faith of Christ, the only faith which justifies. Gal. 2 : 16.

According to their sphere and measure Christians reproduce the life of Christ, including chastisement and stripes.

The Christ's return to God, and our return to him, are like and parallel. He is the head and we the members. Health is health in any part, but all the parts have not the same importance.

Isaiah says that "we are healed ;" Peter, "ye were healed ;" both speaking of the same event. What had happened then to Christ had happened then to all who ever would be his. Distant in the future though it seems to be, what is certain must be present, here and now, in seed, or stage of growth. All the saved were in the Christ, and saved in him, much more than all men were in Adam, and in Adam fallen.

Christ's perfected human nature differed from the human nature as at first assumed by him, by all his triumph over flesh, and by his final, lasting freedom from it.

The Scriptures nowhere teach, and common-sense at once rejects, the doctrine that the sound physician swallowed all the proper, only remedy, and by that act bestowed upon the sick his perfect health and everlasting life, exempting

them from drinking of the cup he drained.

The only remedy for stripes of sin was stripes of death upon the sin and that which held it.

How much the human nature has been convalescing since Jehovah first assumed and made it perfect in himself, we have no means of knowing, being ignorant of much of both the members of comparison. But we cannot question that "the fulness of the time" consisted in the fulness of extremity, and that the present outlook of improvement witnesses that then the tide was turned.

Eternal life is for the spirit only. Never can the flesh be saved, and spotless, and inherit heaven.

"If we are walking in the light as he is in the light, the blood of Jesus Christ is, (evidently,) cleansing us from sin." 1 John 1 : 7-9. As the active, energetic cause of walking in the light, the "cleansing" blood belongs to medicine, and not to law.

Peter makes "the precious blood of Jesus Christ," the active, energetic cause of our redemption from an erring way of life; the sovereign remedy for straying. 1 Pet. 1 : 18; 2 : 24, 25.

Both John and Peter knew "the precious blood" to be the cause of spotlessness both in the Christ and in the sin-sick soul into whose veins that blood has been transfused.

Blood tells at once of "life" that fills it, and of "stripes" that make it flow. It cleanses by removing what is vile, worn-out and dead, and by replacing it with what is fresh and pure and living. If material blood accomplishes such wonders, shall the "precious" blood do less?

If only through his stripes the precious blood of Christ could reach us, we may properly refer our healing to the stripes of Christ.

The blood of Christ, (which is the life of Christ,) if introduced into our system, will repeat in us the life of Christ, and not omit the stripes.

The cleansing virtue of the blood of Christ is wholly in itself, without connection with the law, except as death,

(which freed the spirit, life, or blood, to be the everlasting life of men,) was satisfaction of the law. That law (both strengthless and external) could not reach and cleanse the conscience and produce the righteousness and life it sought. But all of this "the blood" accomplishes. Rom. 8 : 1-4; Heb. 7 : 16; 9 : 13, 14. (Faith in blood, is faith displayed therein. Rom. 3 : 25.)

The cost of proper and successful remedies and treatment, whether paid by patient or physician, has no relation to the possible results of having failed to use them. In every case that cost is in the stead, (but no equivalent,) of what the patient would be called upon to pay in suffering if without the help. The physician cannot be the patient's substitute, nor what he does equivalent to what would happen if he failed to do it. The cure is everything; the cost, whatever will accomplish that. The healing virtue lies in what is done and given; not at all in trouble and expense.

2 Cor. 5 : 14, 15. "One died for all—then that all died—and died for all that they who live, no longer to (or by or from) themselves are living, but to him (or by or from the one) who for them died and rose." (Gal. 2 : 20.)

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"If One Died for All, then that All Died."

Paul does not describe the "all" so clearly as to put an end to all dispute, but he declares distinctly that the all for whom Messiah died had died not only when and as he died, but in his death; and had been raised again, not only when and as he was, but in his resurrection.

The language takes the form of history, and not of logic or imagination. It is descriptive rather than deductive. "One died." We know the "one" and know the fact and manner of his death. "All died." We may not know the "all," but we are told that in the fact and manner of the death of "one" there were the fact and manner of the death of "all."

There was but the single death, in which the "one" and "all" participated in a manner indicating that the "one" was in the "all" and "all," were in the "one," in such a sense that one was all. It is neither said nor intimated that the "all" were *counted* to have died, but that they died exactly, and subjectively, as Christ did.

If for "all" we could exchange the phrase "the common human nature," we could comprehend at once the single, common death of "one" and "all." Whatever any one in human nature may attain becomes that nature's property, although no other in the nature may attain it. The degree of that attainment is the nature's possibility, although the store of it be limited to but the single individual. What Christ, as man, attained he holds for human nature; and the process of attainment was the human nature's process. The prize is open to us all, if we will run with patience, through the single course, with Christ our leader.

It was in the common human nature that Messiah died and rose; and all the benefits that such a death and resurrection could accomplish for the others in the human nature they accomplished for the human nature in himself. God gave to human nature life eternal, and the life is in his Son; but it became the Son's through incarnation, death and resurrection, and it never could be his by any other process. The Scriptures intimate that human life eternal is inseparable from Christ. "He that hath the Son hath the life; he that hath not the Son of God hath not the life." The "us" (1 John 5 : 11,) is very like the "all," (2 Cor. 5 : 14,) and both suggest the "common human nature" as a thing both universal and particular; as common in the race, but special in the individual.

To substitute for "many," "all," and "us" the simple and suggestive phrase "the common human nature," would be swerving not at all from any truth of fact or Scripture, and would let us cease disputing whether Christ's redemptive work was universal or particular. He

redeemed the common human nature in himself, and he bestows on all responding to him what he won for human nature, human life eternal.

It is certain that the death of one for "all" did not deliver *all* from either death of body, death in trespasses and sins, or death eternal.

It is also certain that the death of one for all was such a death, in such a manner, that the all were not permitted to escape it, but were actually included in it, and would be examples of it.

The one who died for all was one of all for whom he died. He died as much to benefit himself as any of the others. The "all" included him, and we may not exclude him from the benefits of the redemption which he wrought. In whatever sense the sins of all were on the one, his death was necessary to deliver him from them. He first obtained redemption for himself. Heb. 9 : 12. (See Greek.)

We know that not a whit of our particular, subjective sinfulness, or its inherent punishment, was ever in or on the Christ, or ever could be.

We know that Christ was mortal with the rest of us, and that the death he died was just the death to which we all must come at last. The one effect had but the single cause in "one" and "all." The fundamental cause of human death is one in all. From the cause and for the reason that we all must die, Messiah died. Our mortality and Christ's are but the one mortality which Adam brought upon himself and all in him. We do not die the body's death because Messiah did, nor did we die the body's death when he did. We know the body's death of "one" was not the body's death of "all" in any sense but that which counts the "all" to be "the common human nature," and the whole a matter chiefly of the *spirit*.

We must remember that to Paul all human death was, at the least, the separation of the spirit from the flesh, and, in the case of Christ at least, the separation of the holy spirit from the flesh of sin; the death belonging properly to flesh,

and life or resurrection to the spirit. Death to him suggested flesh and sin, and everlasting separation of the righteous spirit from them both.

Because he knew and taught that Christ had put away the sinful flesh and had been raised in holy spirit only, Paul declares that he cannot consistently regard or know "according to the flesh" the risen Christ or any one "in him," as both are new creations, that is, spirit only; all the old and carnal things pertaining to the earthly life no longer being theirs but passed away, the new superior things, of spirit only, coming in their stead. The Christian having died with Christ to that wherein he had been holden, (union with the flesh,) is serving God in newness of the spirit, not in oldness of the letter." Rom. 7 : 6. To Paul, the new is of the spirit only, while the old is carnal and external.

"So that, if any one in Christ—a new creation." So Paul wrote. "In Christ" includes a double sense, the past and present. What in the past was potent, in the present or at last is patent. Every one who comes into the human nature proves he was in Adam at the first. Every one who comes to be in Christ is proving that he was in Christ when Christ became the new creation that his death and resurrection made him. How much more than physical or carnal is the union of the race with Adam we cannot determine. Union with the Christ is of and in the spirit only. What is physical and carnal is original and old, while what is spiritual is subsequent and new.

The new creation in the Christian has its basis in the new creation in the Christ, who reproduces in another what, and only what, he has himself. The resurrected Christ was not the Christ he was before he put away the flesh of sin in death, although the spirit of the death and resurrection filed his earthly life and made them possible and certain. The ever-living Christ, no longer subject to mortality because no longer in the sinful flesh, was not the mortal, dead and buried Christ. He was not "made

perfect" till probation ended. To Christ, not less, but more and earlier, than to the Christian, what was old (and carnal) passed away, and what was new (and only of the spirit) came to be. The peculiar quality of resurrection life with Christ, in spirit only, Paul describes as "newness." Rom. 6 : 4. The flesh cannot be justified or renovated. The old is not the new nor any part of it.

Paul concludes his present argument (v. 21) by stating in another form the perfect fellowship of Christ and Christians. Some state of sinfulness was common to the race, alike in every member of it. God, who made the Christ and human nature, and the same effect succeed the single cause, "made sin" the Christ in entering the human nature through the only gate, the flesh of sin. The sin that Christ was "made for us" was just as real as the death he died for all. Indeed, that sin ensured that death as cause ensures effect. Ere he could come to be the righteousness of God, in being only righteousness and only spirit, he must put away the flesh of sin in death. Every one "in him" would share and come to be that righteousness of God. Because he shared our evil, we, if in him, share his good; the newer good replacing all the older evil. He gives, and is, to others only what he has, and is, himself.

When Messiah died and rose again, the only reservoir and source of human everlasting life, there were in him, potentially and certainly, the members of his spiritual body, all who ever would be sharers of that life. We do not need to know the law of our descent from Adam to convince us that we all were once "in" him. Nor do we need to know the theory and process of deriving everlasting life from Christ to know that all that life was once in him, and so were they who come at last to have that life.

If Adam could transmit to his posterity no other parts or properties than what he had himself, much more the Christ could not bestow on others what was not in him; because it is himself he gives. Let his gift or work be what it

may, it has its only worth from Christ himself within it. Apart from him, his presence, power and personality, it has no value or existence.

Christ never parted with the life bestowed by him on others, for he is himself "the life." "I live, and yet not I; Christ liveth in me." "He that hath the Son hath the life; he that hath not the Son of God, hath not the life." What we have of everlasting life is what we have of Christ. And the life he gives to us is that of spirit only, holy and eternal, and received by faith, or the response thereto of all our spiritual faculties, especially the will in which they all combine.

In death the body and the spirit cease to be responsive to each other; when the body is no longer living, and the spirit is, if possible, the more alive. This double aspect of the single death is kept in view by Paul. The single separation comes with opposite results to body and to spirit; death to flesh, and everlasting freedom from mortality to spirit. Yet we call the person dead who is without mortality. Notice that the writer calls the "all" who died in Christ, "the living." The death of Christ was freedom from the death, the parting with the old, the coming into what was new, the life eternal with its freedom from the death. Death completes or consummates mortality. Condemnation when complete becomes "no condemnation."

When the living, righteous spirit is no longer linked with sinful, mortal flesh, the man is only spirit, only living, only righteous. "The spirit is life because of righteousness." This was true of Christ. When his holy spirit put away the flesh of sin in death, that ever living spirit was completely and forever dead to flesh and all its sin. Paul declares "what (death) he died he died to sin," (Rom. 6 : 10) "the sin" (see Greek) within the body of the sin, the body made inactive through the old man's crucifixion with the Christ. Rom. 6 : 6. The dative of "the sin" may be correctly rendered "by the sin," which rendering would properly include the other, "to the sin" for what

he died "by" "once for all," he certainly had died "to."

It was never other than the purpose, effort, action of the incarnated Christ to die, and to continue dead, to flesh's sin. His sole response to all temptation was antagonism, if indeed his holy spirit, dead to sin, could properly be said to make response at all to any sin. He was tempted like ourselves at every point, but never yielded. He consciously, intelligently, voluntarily dismissed his spirit from its earthly tenement, and freed himself forever from the flesh's sin in flesh's death. In his final death to sin he put away the flesh of sin; so that not only would he not respond to sin, but he destroyed the sin itself, and put an end to opportunity of possible response.

Besides the body's death, the death in trespasses and sins, and everlasting death, the Scriptures recognize another death, the "death to sin;" the purpose, power and practice of the spirit to refuse a favoring response to sin, especially to flesh's sin, the sin or sins which Christ could bear in his own "body" on the tree. "That we becoming separated from the sins (he bore) should live to righteousness." 1 Pet. 2 : 14. He died to sin, to flesh's sin, and in his liberated spirit, lived to God and righteousness alone. His death to sin was the completest possible, having been the constant spirit of his earthly life, and having largest illustration in the death in which his wholly righteous spirit put away the flesh of sin which never had been able to corrupt it. The inmost spirit of the sinner's death to sin had origin in that of Christ.

The death of Christ had value and significance from what his spirit was and did in it. Our spirit can respond to his, receive it, reproduce it, and enjoy its benefits. Of course, his spirit thoroughly possessed him, reaching all in him; and all his death to sin was shared by all in him. As every human being in him would partake of all his human qualities, and, being sinners, would require to put away their sins, those sins were some-

how shared by him, and put away by him in death, that they, responding to his spirit when bestowed upon them, might put off their sins and live to righteousness as he did. What is physical in us we got from Adam; what is righteous spirit we receive from Christ.

Resurrection was, to Paul, the life beyond the death of Christ; the kind and measure of the life the death made certain. The all who died in Christ who rose again, he calls "the living." So to Peter also. "We who died to sins should live to righteousness," (or, "to righteousness are living.") It was impossible for Christ to fail to live when he had died to sin. The very death suggested and evolved the mighty, endless life of spirit. Only everlasting life could die to sin, and spring from such a death.

The death which all who have the spirit of the Christ would die in him, would be the death in which the spirit of the Christ was active and most interested, death to sin. They would not share his body's death, for that was certain to them both, is certain both to saint and sinner as the sons of Adam. But death to sin has all its proper spirit only from the Christ, the Christ who came to die, who was to come to die, the slain from the foundation of the world. We marvel that Jehovah would endure in Christ the death of what was physical in him. We marvel more that he endured the just suspicion of the sin which caused the death. But who is not astonished at the love and righteousness which brought him under sin and death that he might have himself the proper, perfect spirit of the "death to sin" to give to sinners who were needing it to save them from eternal death, and have it under circumstances and conditions which admitted of its ready, free bestowal? His spirit's death to sin reveals the secret of his body's death.

Messiah died the body's death, and died to sin, but did not die the death in trespasses and sins, and did not die the everlasting death. If he died the body's death for all, that death was not instead of theirs, for they die too, and would

have died if he had never died. If he died the death to sin for all, that death was not instead of theirs, but meant to bring about the same in them. Their death in trespasses and sins his death was not instead of, for they were already dead. If "all" were all the human race, his death could not have been instead of their eternal death, for that, alas, how many die. Whatever was the death he died for all, it was the death, that death, of all in him; and such a death as all were meant and sure to die, when afterward they came to be, and proved that they had been, "in him."

The "all" for whom the one so died that they participated in his death, were either what we understand by "common human nature," or were those who were "in him" as all of us were first in Adam, and who prove they were in him at first when they at last receive his nature. The "all" who "died" became "the living" through the death. The death of Christ gave life eternal to "the common human nature" in him, and to all who were in him. He became the cause of life eternal to as many as received him and responded to his life. If any one should fail of "death to sin" and "life eternal" he was not a portion of the "all" who died when Christ did and became "the living."

Because the "all" who were in Christ and died when he did, do not show it from the moment of their fleshly birth, is not an evidence against the doctrine and the fact. Christ in resurrection was a new creation, and we prove we were in him when we become "a new creation," "born again," "born of the spirit."

The writer has been very careful that his readers should not miss his meaning. One died for all and for that reason all, that all, participated fully in the death of one. He died for all in such a manner that the living, after such a dying, are not living from themselves but from the one who for them died and was exalted to a higher life. The death was such a perfect separation of the spirit from the flesh, that all in Christ are, with him, living in the spirit only, and we cannot

know them as in flesh. "Some of us have known Messiah in the flesh, but now we know him so no more." How certainly it follows that if any are in Christ it is to them a new creation, as he was and is in resurrection. The former things have passed away completely and forever; lo, the new have come to be. All these things of newness have their origin and source in God, himself a spirit, who in Christ has put away from us the thing of enmity and separation, (flesh and its inherent sinfulness,) and brought us into harmony and union with his spirit. All the work of Christ was meant to bring about this reconciliation of the natures human and divine, and was without a thought of vengeance, or of what is known as justice. For Christ was made to share the sinfulness of human nature at its source, the flesh of sin, and, dying to the sin in spirit and, at last, in everlasting fact, the nature he assumed became in him "the righteousness of God," and it became to every one in him that righteousness. The argument of Paul preserves a wonderful consistency throughout. It is based upon the nature of the human flesh and spirit and of death. It deals with facts and principles, and not with matters of the fancy or the forum.

The preposition "huper" (which is rendered "for") has not, in this case, any thought of substitution or benevolence. The death of one for all was certainly intended for their benefit, but that is not suggested here beyond the intimation that advantage from the death could only come by sharing it. The death of one for all, which held and brought about the death of all, was not his death as any substitute for theirs. The fellowship and union of the one and all in but the single death, are taught directly and distinctly. Here, if no where else, the writer has been careful to explain the meaning of his "huper" as including both the thought and fact of such a union of the "one" and "all" as made the death of one, in such relation to the all, the death of all. The one was acting as the all, and as the representative

or head of all, in such a way and measure that his actions were their own, and all the benefit was common to the one and all. Such is the statement, which is one of such identity of personality as must exist between the head and members of the single person, all of which must die together.

1 Cor. 15 : 3. "(Huper) for our sins Messiah died." Here "huper" is supposed to have the the sense of "peri," or "concerning," as in Romans 8 : 3. But the writer is the same in both the cases, and he must have known what he was meaning by selecting different prepositions. Messiah never died "instead of," or "for the advantage of," our sins. But if, in any sense, our sins were in his body when he died, they died when he did. (1 Pet. 2 : 24.) When "for all" he died, he died "as being all." When "for our sins" he died he died "as being all those sins," and they were put to death when he was. He died *for* "all" to bring about the death of "all." "For sins" he died to bring about their death.

1 Cor. 15 : 29. "(Huper), for the dead baptized." The second instance of the "huper" in the chapter, with, presumably, a kindred sense. It is improbable, (why not impossible,) that Paul permitted any one to be baptized "instead of," or "for the advantage of," the dead. Nor would he baptize a single one except "as being dead" with Christ, and hoping to be raised with him. There was a sense, familiar to the church, in which no one could be baptized except the dead, and only they who in the rite set forth their hope of resurrection. If such was not their meaning in the rite why had they been baptized? It is evident that "huper" sometimes has the sense "*as being*" that which follows it. If one died "as being" all, the all must then have died. How the one was all is quite another matter. The "huper" simply says he was.

Romans 6 : 6. "Knowing this, that our old man was-sharing-in-the-crucifixion, that the body of the sin might be destroyed (or made inactive,) that no longer we are-servants-to that sin."

Whatever may be meant by "our old man" he is or was in us, and was in Christ and crucified in him. He was and has continued to be "ours," and yet he was in Christ and crucified with him. He was related to "the body of the sin" in which our sins were borne upon the tree, for in his crucifixion came inaction to that body. If what was crucified and died was ours, we, too, were crucified and died. There was a sense in which the body of the Christ was ours and held our sins, provided that we come to share the spirit of the crucifixion. We know it was the common human flesh of sin; and yet particularly ours, when ours the spirit of the crucified becomes.

"If any man have not the spirit of Messiah, he is none of his." "They that are Christ's have crucified the flesh with its affections and desires." Whence can come the spirit of the Christ but from himself, and how can we receive it but as we respond from what he has already given us? The faith which opens all our faculties to his incoming life and spirit, has from him already that ability to open. All the store of human everlasting life is in the Christ. All repentance, faith and holiness are elements or products of his righteousness of spirit, of the righteousness which filled his death and resurrection. He did and does the dying and the rising "for" us, all in such a sense and spirit that we are to share and not avoid them. This suggests another sense for "hyper," both benevolent and substitutionary, but suggesting that benevolence and substitution which are found in substituting for the old, the sinful and the mortal the new, the holy and the everliving; for ourselves the Christ. The "reconciliation" of the Bible is "exchange," and in it we exchange ourselves for Christ, and let him live in us and reproduce his life in us. He died and lived for us that we might die that death and live that life; and not that we might miss them. He was in our place, along with us; and what he did is what we ought to do, and he bestows the spirit and the power he had himself.

When we read that one was given life

for all, so that the living draw their life from him, the only forms of substitution we can see are that of everlasting life for prior death, and his new life for all their old and own. He lives again for all, that all may share that life. And exactly in that sense he died for all, that all might share that death. We do not dream of any imputation of the life, why should we fancy that the death has been imputed?

In the death of one for all, its "death to sin" is not the only element to be repeated in the all. Its benevolence is quite as prominent and necessary. If the primal, basal, crowning, all-pervading, universal sin is selfishness, with all its multitude of forms and modes, "benevolence" is "death to sin." Read John 3 : 16, "the little gospel." "God so loved the world that he gave his only begotten Son (to and for the world) that whosoever is believing on him should not perish, but should have eternal life." That everlasting life is in the Son, and is included in the gift of him; and faith is but receiving what is given. John 1 : 12; 1 John 5 : 11, 12. We see within the gift the love which prompts it, and we might infer that love is an essential feature of the life, and that he best and clearest shows he has the life who has and shows the love, the very love that filled and made the gift. Now turn to the evangelist's epistle, and to that which parallels and carries out "the little gospel." (1st Gospel, chapter 3, verse 16. 1st Epistle, chapter 3, verse 16.) "We have known the love in this, that he laid down the life of him for us, and we are owing to lay down the lives (of us) for the brethren." Exactly in the spot where many find the substitutionary doctrine John discovers only fellowship. And his is just the doctrine of the Christ. Matt. 20 : 25-28; Mark 10 : 42-45. The "one" expects and moves the "all" to minister as he did, even to the laying down of life in what he calls the "ransoming" of others. Every member of a healthy body in its sphere and measure ministers to all the others, all of them receiving inspiration and di-

rection from the head, the highest minister of all.

"In him we live and move and have our being—for we are his offspring." Acts 17: 28. Offspring are in their progenitors. All who come to be in Christ were in him when he came to be the Christ. As all his spirit was in him alone, they prove they were in him when they possess the spirit which must come from him alone. The death of one for all was, more than any other thing, a matter of the spirit; its relation, attitude, condition, action. We find the spirit concentrated or revealed in will, including, as it does, the preferences, thoughts and purposes. "Of his own will begat he us," when we with will submitted to his will. Human faith is human spirit's full response to every word of God, especially to him who is the word of God. Every human truth in him is possible to every other human being, but is actual only through a full response of all the faculties. Is all we need in Christ? Can and will he give us all we need? Is our need so great and troublesome that we are willing to submit to all his treatment, and have put ourselves into his hands? If so, we need not question who the "all" were; we have proved that we were of the number.

If the "all," for whom one died so that they died, were all the human race in all its history, the time must come when all the race will share his life eternal, for he lived again, and all in him. But there cannot be a question that the "all" includes the many and the any who commit to him the full control and care of all their life; who would believe in him enough to let him be their life. The body not obedient to the brain is lacking in the proper life. In our obedience to our living Head we prove we are his body and possess his life. It is a spiritual body with a spiritual head, and all its parts and properties and facts are spiritual. When we die to sin and live to righteousness, we share the spirit of the death and resurrection of Messiah and repeat them.

When Paul declares (Gal. 2: 20) "I

have been crucified with Christ, but I am living; I no longer, but Messiah lives in me; but what I now in flesh am living I am living in the faith which is the Son of God's, who loved me and gave up himself for me," we think he speaks of an experience peculiar to himself, impossible or not vouchsafed to others. But in our text he says that "all" the living are no longer living from themselves but from the "one" who for them died and rose. The dative of "themselves" and "him" is properly the dative of material, making him, ("the one,") the life of "all," and making naught the former life of "all." This is just the doctrine of Colossians 3: 3, 4. "Ye died, and with the Christ in God your (present) life has been concealed. When the Christ, who is your life, shall be disclosed, then also ye with him shall be disclosed in glory." So much is all the life of Paul the Christ's, that he describes the sphere in which he lived it as the "faith of Christ" himself.

Justification has relation chiefly and primarily to "death to sin," the sin of being and of doing that which is prohibited. But inasmuch as "sin" includes the failure to become and do the things commanded, he cannot be justified who fails to live to God, although he violates no prohibition. Sanctification has relation chiefly and primarily to living unto righteousness, but inasmuch as righteousness includes the absence of unrighteousness, sanctification has relation also to that absence. It is, literally (Greek) "landlessness," which rises to "unearthliness," which is suggestive of the simple, single, spirit, life of heaven. The earth-born cannot live in heaven, till they lack and leave the earth. Every object, every sphere has both its nature and relations, both its state and standing. Sanctification has relation to the state, justification to the standing; and the single sphere or object is the human everlasting life of Christ, including, as it does and must, his death to sin and life to God. There is "no condemnation" when we walk no longer after flesh but after spirit; but the walk is that of holi-

ness, a life impossible to any out of Christ or having not his spirit.

The ways and thoughts of God are far above the ways and thoughts of men. Only sinners could imagine that return to God and righteousness was not sufficient ground and cause of pardon. It is because he is so loving that Jehovah is so righteous. It is because he is so righteous that he is so loving. Love is righteousness, and righteousness is love. Love is the fulfilling of the law of God which is his thought of righteousness. Love delights in righteousness, and righteousness declares that love is righteous. Sincere repentance holds a death to selfishness, a resurrection into love; and is the spirit of the righteous Christ when dealing with the former sin. How the Father welcomed home the prodigal instead of whom no other had been punished. Christ "returned to God" when he put off the flesh of sin he voluntarily assumed. He had the spirit of return through all his earthly journey, and we are to follow in his every step. Redemption is complete return, and he is being saved who "homeward plods his weary way." Christ returned ahead, and not instead, of us; a thought of hope and not of hopelessness. Of our faith he is the author and the finisher, file-leader of it to the end. In God he trusted, and whoever has his trust in God will find that God will justify his trust. But, very likely, very many volumes must be written to persuade (not only sinners but) believers to believe that only that belief which brings them back to God and keeps them there, can be of any value to them; that they can share the life eternal only after death to sin.

Not an item of the life and death and resurrection of the Christ will be without its parallel in every one in him, according to the circumstances and capacity. That they escape eternal punishment because they have his life, but proves that he escaped it too, and not that anything in him was traded off for it. Who can imagine the result to him if he had failed in any portion of his work, if he had not returned to God

through death to sin? for sin was certainly upon him. If he was needing what he suffered, every one in him was needing it and will receive it, missing naught of it. It cost him much to put away our sins from him; but cost is far from being price, or any matter of the market. He gained the power to help us pay the cost as he did. No one can be a sinner and return to God, without expense to God and to himself. The spirit of return to God must come from God himself returning to himself, a thing impossible unless he sought and found the wanderers, however far they strayed. Love beyond conception wrought a work beyond description. It brought Jehovah into human nature through the only gate, the human flesh of sin; an awful condescension into matter, into sinful matter, to associate with us and bring us back to him as he had brought the nature he assumed. When he gives that renovated human nature to us we are still within the human flesh as he was, with a sinful world about us, and the hosts of hell assailing us, and long and weary is the march before us, but along the way we have his steps in which to place our feet with certainty, if faithful, that we will attain his destination, home and throne.

"One died for all." In Greek the "all" is certainly indefinite, (an all,) so indefinite that we cannot agree upon its meaning. "An all" is meant whose units are as yet unknown to us. By his omission of the article in Greek the writer may have purposed this indefiniteness and have meant "an all" not universal but particular and, at best, indefinite. There was "an all" for whom a unit of "that all" so died that all "that all" at once and likewise died. Before the second "all" the writer puts the article whose definiteness is demonstrative in force. "The all," "that all," for whom the one of them had died, had died when he did. Because he lived again for them they would derive their life from him. Such is Paul's conclusion from the life "for" all. Why not conclude that since he died "for" them they

would derive their death from him. Remember that the death is final, lasting separation of the spirit from the flesh, a thing whose spirit can precede the fact. To the sin within the flesh Messiah died, not only in the spirit of his earthly life, but in the spirit of his death. Paul asks the Roman Christians (6 : 11) to account that they had also died to "sin," "the sin," the sin within the flesh of sin. Plainly all who ever come to have the spirit of the death and resurrection of the Christ, are all who can be meant by "all" for whom he died so that they also died. They also live because he lives, and they are drawing all their life from him. The question is, do "all" participate before the actual death of flesh, or is there opportunity for their participation after death? There seems to be no hint or possibility of such a future entrance into life, and yet we cannot oust the dying infant from his share. Why may he not, in what we call the intermediate state, receive the spirit of the dead and risen Lord? Can that probation be the second which has been without a first? If the faith "of" Christ was not opposed at death, what hinders faith "in" Christ when afterwards revealed?

There were sons of God before the Son of God was crucified. The "just" were not "made perfect" till the resurrection of the "just one." Heb. 11 : 39, 40 : "All these—did not receive the promise, God having provided something better concerning us that they, apart from us should not be made perfect." 12 : 23 : "Ye are come to the spirits of just men made perfect." Not till Christ ascended and prepared it had there been a human, final heaven. John 14 : 2, 3 : "I go to prepare a place for you." All these had something of the spirit of the Christ who was about to come and die, and rise again, and meet them, be received by them, and lead them into heaven.

One (Messiah) died for all and for the sins of all, in such a way that all and all their sins participated in the single death of one. Of course the death to sin involves the death of sin, as flesh's death

destroys the sin within it. Whoever dies in any way to less than every sin is rightly dead to none. He who is dead at all is wholly dead.

It takes a large amount of faith to take as true the story that the one so died for all that in his death the all then died. And it takes a large amount of faith to make the story true as to the individuals. Yet that is faith's peculiar province, making true the word of God. To let Messiah do our dying and our living, what is that but perfect faith? So to trust and yield as if we were indeed as naught, and yet to wish and plan and work as if the whole were ours—it takes the two to make complete the faith. We live, and do the work of life with joy and thought and energy; and yet it is the Christ who lives within us, using faculties and energies we cheerfully submit to his control. In no other way can we determine that we were in Christ from the beginning, and have come to be in him as fruit as well as seed. Rightly to believe is faithfully to try. Will Christ enable us to die to sin and live to God? Try him with an honest, perfect trial, such as we would give physicians when disease has seized upon us. Experiment will better prove our text than all the arguments of all the schools. Paul is meaning to be practical in all he teaches, and he is aiming to direct disciples into life by means of truth. The life of Christ is all the human everlasting life there is. Grasp this truth and let the life of Christ come in and make and mould and master all your life. The Bible tells us little of the life beyond the grave, but intimates that earthly life begins and guides it. Heaven begins on earth, or never; and the finest proof of resurrection we can have is in the resurrection life begun in us.

What a spectacle the Christian Church presents when it distinguishes between the justified and sanctified, as if a person could be one and not the other. Worse still it saves the justified without sanctification, but it says the sanctified are lost, or might be, if without justification. The two are like the death and resurrec-

tion of the Christ. Such a resurrection was impossible without the prior death to sin, and such a death to sin made certain such a resurrection. The body dies because of sin, the spirit lives because of righteousness; but all along it is the single, living, righteous spirit which has died to sin and lives to God. All who died in Christ arose in him. The justified could not be saved without sanctification, nor could they be justified without it. Only health of spirit is salvation.

Nor should it ever be forgotten that it was the holy spirit of the Christ that filled his life, and brought about his death and resurrection; making them the mighty things they were and are. If we have been thinking that repentance must precede sanctification let us notice that its inmost spirit has its source and parallel in holiness. Sincere repentance is the attitude which holiness (or righteousness) assumes toward the former sin in putting it away. Explain as best you can how holiness is possible in one who needs repentance, fact it is that nothing but the spirit of the holy Christ can give repentance. No one can put away his sins but by a prior power and purpose in whose nature is a holy spirit born of God. Is it any wonder that sincere repentance has justification when it shows it has the spirit of the dying, rising Christ, or what the Scriptures call his faith, the faith of Christ? Even he who fears that he cannot repent aright and wishes that he could, reveals the presence of a holy spirit in his moods.

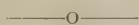
Men are called upon to exercise sincere repentance quite as much as if the power were all their own, and yet we know its spirit comes from Christ. The obligation to repent is equal to the wisdom of resort to Christ for its bestowal. Who can draw the line between the latent, common stock in human nature, and the force which brings it to the surface? Since God has given to the human nature everlasting life in Christ, he has a larger, stronger hold upon it than before, although repentance had been coming from the coming one through all the prior ages. "God now commandeth

all men every where to repent" because of Christ who helps them to, whose standard in the judgment is the measure of response to him. There is a sense in which Messiah "died to sin" for *all* men, giving to the human nature in himself an element of righteousness which sets itself against the wrong and for the right, and which communicates itself to all around when not resisted. This brings us back to that interpretation of the "all" which finds it in the "common human nature," as a property of him who is the head of it, and as a possibility and certainty to all who make response to it.

In the death of Christ there was an element of voluntariness impossible in that of any other. He could elect between the *change* to come upon his saints who shall be living when he comes again, and flesh's *death*; or could postpone them both indefinitely. We cannot. That voluntariness and that election were the quality and movement of his spirit. To die the flesh's death would be confession of the flesh's sin, of his determination to be rid of it forever. He entered flesh to bear its sin and put it off forever from the human nature into which the gate of flesh admitted him. The spirit of his final death to sin possessed him through his earthly life, and he has gained the power to give it "unto Israel." Acts 5 : 31. We are permitted to believe that if he had not come into the human nature and endowed it with his spirit, all ability of genuine repentance would have disappeared from human nature; and that all ability and disposition to repent are wholly from the Christ. His risen life affects the whole of human nature, but in degrees according to reception. All who live at all that risen life are living it from him, and it has come to them through death to sin, the death he died that they might die it too and enter life eternal. The death to sin is just as voluntary and determined as the death of Christ which, in a sense, was suicidal, as he could have easily avoided it.

We will never understand the Scriptures while we miss its fundamental, all-

important doctrine of the sinfulness of organized and animated human flesh (with its affections, mind and members;) the sinfulness which is the selfishness revealed in self-conceit, in will to gratify the self regardless of the rank and right of others, whether fellow men or God. Into human nature, through this carnal, selfish entrance, which became in turn his tabernacle, came the Son of God with purpose and ability to fill the nature with his loving, righteous spirit; first to fill it in himself, and then in others as they would receive him. Is it any wonder it is said, "The love of Christ constraineth us" in whom he lives? the love of Christ for all, and not so much the love of Christ for one who loves the Christ in turn. Every one who draws his life from Christ is filled with love for all, is ready to be counted mad or sane if he can help another and be true to God.



"He that is Dead is Freed from Sin."

So reads the common version of Romans 6 : 7. The Revision gives us, "He that hath died is justified from sin."

Between "is dead" and "hath died" there is but little difference. The person spoken of "has died" and so "is dead."

Between "is justified" and "hath been justified" there is but little difference, although the latter is the more correct. He who "hath been justified" is "justified."

In the word translated "justified" and "freed" there is no thought of freeing as an act, but rather of the freedom from the sin, which justifies announcing that the man is righteous. This freedom is suggested in the verse preceding; "that so we should no longer be in bondage to the sin." Paul's theology, unlike the common sort, proclaimed justification where the sin had ceased to be.

Justify may signify "to make, or reckon, just," or both "to make and reckon just;" for only he is rightly reckoned to be just who has been made so.

The preposition rendered "from" includes the thought of separation, whether the justification be dynamic or forensic, real or putative. There is a kind of separation from the sin alluded to.

We may not regard the sin alluded to as sin in general (without the article) as in 1 Pet. 4 : 1; "has done with sin;" although the teaching be the same; nor yet each separate sin of all our sins of every kind (qualified by "every") as in 1 John 1 : 7, "cleanseth from every sin." It is a class, or state, of sin, (*the sin*, in the original) of which the statement made not only is and must be true, but will be seen to be so. *The sin* is both particular and universal, and the only one that can be so.

The statement made has reference to every one who dies; not only Christ and every Christian, but to *every* man who comes to death. No limitation is suggested or admissible.

Any actual separation from *the sin* would be equivalent to justification from it. The law cannot regard the sinless as unrighteous.

The actual and lasting separation from *the sin* or any sin, would justify justification of the former sinner as related to that sin. It is facts, and present facts, the law is dealing with. No holy person ought to be condemned, or will be.

Death is the separation of the spirit from the body, or from what is physical.

Every separated spirit must be either righteous or unrighteous.

The statement shows that every spirit separated from the body is, and is accounted, righteous from "the sin."

Not every separated spirit is, or is accounted, righteous from *all sin*.

If every separated spirit is accounted righteous from *the sin*, but not from every sin, *the sin* from which it has been justified has been in that from which it has been separated, viz., in the "flesh of sin."

If in the physical of man there is a state of sin of any kind or measure, (worthy to be called *the sin* and often called so,) it is certain that the death

which separates the spirit from the physical, would separate it from *the sin*.

Romans 6 : 6 says, "Knowing this, that our old man was crucified with him, that the body of *the sin* might be done away (literally, made inoperative, or allowed a lasting leisure,) that so we should no longer be in bondage to *the sin*." This, that finds *the sin* located in the *body* crucified, and by the crucifixion so deprived of its dominion that we no longer are expected or obliged to serve *the sin*, is followed by our text whose clear and universal statement is "For he that died hath been accounted, or been rendered, righteous from *the sin*."

He whose only sin is *the sin*, (that which gives the physical to death,) in death would die both *by* and *to* the sin, because he put away completely and forever that which held the sin which made him mortal.

Whatever state of sin was in the physical of man and called *the sin*, was in the physical of Christ, who shared the children's flesh and blood, that he might also share their death, and meet and overcome therein their enemy, the devil, even him who has the power of death.

Any proper rendering of Rom. 6 : 10, is right in line with what precedes. "What (death) he died, he died unto (or by) *the sin*." "That (of him) which died, (*i. e.* the body) died unto (or by) *the sin*."

The sin must be in what the death is in, no matter whose the death may be. The cause and the effect belong together. *The sin* is the direct and only cause of death.

He who was manifested in the flesh (of sin,) was justified when, having put away the flesh which held the sin, he was existing in the righteous spirit only. 1 Tim. 3 : 16.

Romans 6 : 7. "He who died hath from *the sin* been justified," is literally true in every case of death. Whatever sense or state or strength of sin there is in what is physical in man, the man who dies, (whatever he may be,) is wholly separated from and, therefore, is com-

pletely and forever justified therefrom. This idea of "*the sin*" controls all reference thereto in this epistle.

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Dying, to be Married.

Romans 7 : 4, R. V. "Wherefore, my brethren, ye also were made dead to the law through the body of Christ, that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God."

Paul had been saying, (Romans 7 : 1) what all at once admitted, that the law's dominion ends at death. This doctrine many at the present day deny or limit, claiming that the final judgment and eternal retribution come within the province of the law. We need not argue with them now, but leave them to contend with Paul, who illustrates his present teaching by the case of widows who may lawfully remarry, as they could not do before their former husband's death.

But Paul's conclusion does not seem to follow from his argument and illustration, which declared the living widow might remarry righteously. His "wherefore" introduces that which seems to hold a different element from any which his argument contained. He says the living widow had been made to die in order to be married to another than her former husband, of whose personality and death we have no record, save what is suggested by the widow's death and freedom to remarry. Be the husband who he may, the husband and the wife have died together and, although together on the other side of death, she, then and there, is free to marry whom she chooses. Who is the husband who is dead and stays so? Who is the widow who is dead, and yet alive again and free to marry?

The husband cannot be "the law" which governs wife and husband. Death dissolves relations both to persons and to law. In a sense, the law and all the parties to the death, are dead. The dead are dead to all they left behind; the left be-

hind are dead to those who went before them; and the law which governed their relations dies when the relations cease. When any one in such relations dies the other parties die to him, to the relations, and to every law which governs those relations, even if they do not then or ever die in fact. Death is perfect, lasting separation from the facts and the relations of the formerly related life.

Bear in mind that what is rendered "*to the law*" may be correctly rendered "*by the law*," and with immense significance. There is a law which kills, the law of sin and death; and certainly he whom the law has caused to die has also died to law. "*By the law*" preceded and occasioned "*to the law*," in every case of death.

Law, fundamental and particular and universal law, inflicted death on Christ as much and certainly as Jews and Romans did; as much and certainly on him as on the rest of us.

Law, fundamental and particular and universal, inflicted death not only on the Christ, but on the individual Christians then in him, and proved to have been then in him when they possess at last the spirit of his death; for all that spirit has its only source in Christ, as human nature had in Adam.

What can be the death which wife and husband die together, yet so differently that the husband ceases to exist, although the widow lives again to marry whom she will? Who are the wife and husband sharing in the single death with opposite results?

What single death is there that two together die; and who are they? The secret is a simple one, and judged by Paul to be an obvious one. In every death two parties die, two married parties die; die differently, while the death is only one. They are the flesh and spirit, which, in the death that separates them, share alike the separation, but with different or opposite results.

The spirit married to the flesh throughout the earthly life, submits to all the law of the association which it cannot righteously dissolve at will by suicide.

When the union is dissolved the flesh must perish, but the spirit will be free to choose its everlasting spouse. A man is said to die, although the spirit, which alone is all the man, may never die.

Death is full and lasting separation of the flesh and spirit, and whatever are the nature and the distance of the separation it is just the same for both the parties. The living spirit leaves its earthly tabernacle, and the distance it traverses is the measure of the separation, which is one for both, however differently it affects them. If death be separation, both are subjects of it; though the one will never live again, and the other will not cease to live. There is a sense in which all death is suicide, in that the living spirit by withdrawing from it forces death upon the flesh. And there is a sense in which the flesh withdraws from spirit by its failure to respond thereto. And the distance of withdrawal is the same for both, no matter which withdraws.

If the law's dominion does not reach beyond the death where flesh and spirit separate, but is confined to their associated life, the law is evidently meant and made for flesh alone, and its commandments must be carnal. Heb. 7:16; 9:10. But as it directs the spirit's treatment of that flesh it must be spiritual also. Rom. 7:14. There can be no dominion of the law while its peculiar object, (flesh,) is dead; but if the spirit and the flesh should reunite, the law would instantly resume its sway; as in the case of Lazarus and others raised to life again by Christ.

By her husband's death his living widow has been made to be as if already dead herself, both to her husband and the law which governed her relations to her husband; in effect as dead to them as if it had been she that died. In every death the ever-living spirit has been made to be as if completely dead itself to flesh and all the law which governed its relations to the flesh, and, in effect, is quite as dead to them as if itself had been the one that died. In death there is the equal separation of the parties formerly united. The separation is com-

plete, and former, active law no longer rules or reaches either flesh or spirit. The death of flesh affects its every element and atom; and the spirit's separation from the flesh affects it all forever. The relations of the spirit to the flesh determine character and destiny, if law's dominion ends at death. The spirit's death to sin delivers from the law it satisfies.

When Messiah died his body died completely, and his spirit was completely separated from it, and became, in Scripture thought and language, dead both to the flesh and to the law which governed the relations of the flesh and spirit in their union in the earthly life. Death is predicated of the ever-living sharer in the separation, and of every one in him, although his body only died. It is the spirit's share of death which is the most important.

It was Messiah's body's death, the separation of his holy spirit from the flesh of sin no longer able to respond to it, that made him dead to all the law that had been governing the union of the flesh and spirit in the earthly life. The need, the fact, the spirit of that death were all his own, and his its freedom from the law, and all that that implies. The spirit of his death comprised the qualities and circumstances of his spirit in his death, its attitude and operations; or the spirit of his spirit, if distinction can be made. Every portion of his spirit, (if, indeed, the spirit is divisible,) would have the single spirit and experience. Every one in him would share his death to flesh and sin and law; so that it must be true that all who come at last to be in him because they were in him at first, were, in his body's death, made dead to all the law which governed flesh and spirit when associated in the earthly life.

In the earthly life the spirit rightly pays a large attention to the rights and wrongs of flesh, antagonizing all "the sin" within it, and using all the members in the interest of righteousness. In the spirit of his coming death Messiah spent his prior life in putting off the sin

which pressed upon him, and in putting on the righteousness he finally became. Always righteous in his spirit; never otherwise or less than righteous; he was not perfected till probation ended, and the flesh of sin was wholly and forever put away in death. Given such a spirit to another would he not repeat Messiah's life and death, except as modified by circumstances and capacity?

The only Christ was spirit only, and the spirit of his spirit was his life or character. The body of the Christ was but his earthly tabernacle, and the gate by which he entered human nature. While in the flesh the law of sin and death was dominating him with all the rest of us, and freedom was impossible until, in death, the flesh and all the sin it held were all destroyed. Deliverance from every law of earthly life was only possible in death which separated flesh and spirit.

In the earthly life the flesh is the peculiar and characterizing element; as, in the life beyond the death which ends the earthly life, the spirit is. Therefore in the marriage union of the flesh and spirit in the earthly life, the husband is the flesh; as in the marriage of the spirit to the spirit of the Christ, the latter is the husband of the heavenly life. To the righteous spirit of the Christ its union with the flesh, in which he bore the sin of all of us, must have been infinitely irksome; as to Paul the body was a grievous burden. But in the spirit of his coming, certain crucifixion he could reckon he was dead already; and, anticipating resurrection, he could feel and speak as if he were already risen, and in righteous spirit only, in the final glory. His righteousness of spirit and his faith in righteousness, if not the same and single quality, developed each the other.

Of what was physical in him the Christ communicated nothing to another. He could communicate his spirit only in its separation from the flesh. How his spirit introduces and inseminates itself within another, and accomplishes a reproduction of them both, we do not and, it may be, cannot know.

The newness of the new creation is the newness of his resurrection life. From those who come to be the resurrected and regenerate, the old and carnal elements and qualities have all been put away, and, with them, old relations and the law which governed them. In matters of the spirit everything must be in harmony, to bring about a perfect union. That the human spirit may be married to the resurrected Christ it must possess the spirit of the resurrection in its separation from the flesh, and in its quest for God. How the spirit of the spirit of the Christ becomes the spirit of the human spirit who can tell? That Christ is formed within us is a mystery, and yet a fact of history. Messiah died and rose again to make it possible to reproduce in us his death and resurrection; a result not otherwise attainable, but necessary to eternal life.

When through his body's death Messiah died to law, (the law, all law,) it was his holy spirit's separation from the flesh of sin that made his death the thing of magnitude and might it was. That spirit can communicate with other spirits, and communicate its spirit to them. That "in him we live and move and have our being," may account for our ability to make response to that peculiar, ultimate communication which originates eternal life in us. The spirit which he could not have and be, except through death and resurrection, would bestow the spirit of that death and resurrection on recipients, and they with him would die to law, (the law, all law,) in all the spirit of his death. Their faith *in* him, the faculty receiving him, would rise into the faith *of* him,—his faith—and so into his righteousness of spirit, its relations and advantages. Only as we have the spirit of his death and resurrection can we prove that we were in him when he died and rose again. "When we were in the flesh" (Rom. 7 : 5,) describes the state preceding such a spirit in us which has died to that in which we have been held, (7 : 6,) (the union of the flesh and spirit, and subjec-

tion to the law which had dominion over it.)

The human spirit in its inmost spirit wedded to the flesh, cannot be joined to Christ. "No man can serve two masters," and no woman be the lawful wife of more than one at once.

To Paul the flesh (the *sarx*, or living flesh,) and sin ("the sin," as it is often called by him,) are mutually suggestive terms and things inseparable. He makes the body's death become, to Christ, his death to sin, and freedom from both sin and law. He calls the flesh "the flesh of sin," and death the condemnation of that sin within that flesh; and that not only in the others, but especially in Christ. (Rom. 8 : 3.)

The righteous spirit, in its death to sin, refuses any longer to submit to flesh, accounting it as dead. This antagonism of the righteous spirit to the sinful flesh is real but only partial freedom. The perfect freedom comes in death, the final, lasting separation of the righteous spirit from the sinful flesh, (the animated "*sarx*," the animal of man.) This is not the actual death of spirit, but its freer, fuller life.

How differently does the single death affect the flesh and spirit. Paul knows and marks the different natures, works and destinies of flesh and spirit, and upon them bases all his gospel.

Christ died to flesh and sin and law, becoming thoroughly and only spirit, righteousness and grace in all his human nature, and in all he is to all in him.

Until we share the spirit of his death we fail to share its benefits in its bestowal of his spirit, righteousness and grace, his freedom from the flesh and sin and law.

All who ever come at last to have the spirit of his death were with him, (that is, in him,) in his death, and died when he did; for that spirit comes from him, and from his death, and from them only. Paul declares exactest truth of spirit when he says "Ye were made dead unto the law through the Messiah's body;" for the spirit, meaning, outcome of his

body's death belong to all in him. His body's death, his spirit's life, are theirs.

We never can be married to him till we share his death to flesh, and sin and law, in all the spirit of it. We cannot share his resurrection life until we share his crucifixion in the spirit of it. Then the spirit of his spirit and the spirit of our own are one; not only matched, but blended.

All that death was meaning to the Christ it must have meant to every one in him; that and nothing more and nothing less.

How can we be married to Messiah save in spirit, or until we have his spirit, being one in spirit with him? We need the spirit of his present home and life, to to be at home with him. That spirit operates and manifests itself in death to sin emerging into righteousness of life; the crucifixion which ensures a blessed resurrection.

If we share the resurrection life of Christ it is because we share with him his death to sin, the sin within the flesh. "Therefore, (being dead and having paid the debt of nature), we are not, (in need or nature) debtors to the flesh to live according to the flesh." Rom. 8 : 12. Freedom from the sin and from the law are founded on the freedom from the flesh to which before the spirit has been married. The body's death gives freedom from the body's law, and we anticipate that freedom, as we share the spirit of the death of Christ. The sharing of the spirit is the marriage union of the spirits.

The law, to which the Christ and all his people in him died, included certainly the moral law, the law which says "Thou shalt not covet." Romans 7 : 4-8. Paul selects, for illustration, that commandment which the rest of us would limit to the spirit, and declares that flesh (the *sarx*) will never cease to covet, and the spirit, separated from the flesh, has not the power or opportunity to covet. There is no covetousness in a corpse, and none among the saints in heaven. Death appears to be its surest fruit and only remedy, Rom. 7 :

5. When Messiah died he died to flesh and sin and law, and in the spirit of that death he had been living till it came. The spirit of the "one" who died was then the spirit of the "all" in him, the all who prove that they had been in him by coming to possess his spirit. Only through his faith in God, in right, ~~in right~~, and in his final triumph, was he able to resist temptations both of flesh and hell; and only as we have his faith and spirit given to us can we have his freedom from the flesh and sin, and therefore from the law. Then we serve in newness of the spirit, and no longer in the oldness of the letter or the flesh. Rom. 2 : 29

We may question if the human inmost spirit has ability to covet temporal, material advantages, which certainly are not adapted to it and must fail to satisfy it. While associated with the human *sarx* it is unable to ignore them, but it ought to rise superior to them, and, in somewhat of a real sense, be dead to them, as Christ became in death and resurrection, and in spirit had been in the life preceding.

What the law pronounces righteous is fulfilled in us when we are walking, not according to the flesh, but according to the spirit; that is, in the spirit of the death and resurrection of the Christ. While we lack his spirit we do not belong to him who died to sin and lives to God. "Spirit with spirit may meet," in fact and spirit. The nature of the spirit and the nature of the meeting, may transcend our understanding, but the facts of spirit are our own. We can be married to the risen Christ, (the Christ in spirit only,) only as we have his spirit, and with him have died, in spirit, to the flesh and sin and law.

The Bible teaches that the body and the head are wife and husband, having similar if not identical relations. Eph. 5 : 23-32. If, in redemption, we become the body of the resurrected Christ, we must have been his earthly body prior to redemption; and there was a real sense in which he bore our sins in his own body to and on the tree. What

the church, (the body of the risen Christ,) is to the body of his resurrection, what came to be the church was to the body of his crucifixion. No wonder, then, that through the body of the Christ we were made dead to law, and, coming in possession of the spirit of his death, were married to the risen Christ. The old has governed the location or arrangement of the new, but not its nature; as in petrification, or as in the changing water into wine. All the old must pass away, the new must come to be just where the old has been, to constitute the new creation. The begotten and beloved of God are both the bride and body of the Christ, one flesh with him, participating in his life to which, if in a right condition, they respond with spontaneity and faithfulness.

2 Cor. 11 : 2. "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." If renewing their allegiance to the ceremonial law, with its commandments served by flesh alone, would constitute unfaithfulness to Christ, the filth and treachery of serving flesh itself, would far exceed it. But how many tell us that we cannot fail to be unfaithful and unchaste; that we must serve the flesh, at least a little, till we die; that he who claims that grace has made him faithful has deceived himself. We pride ourselves on faithfulness to wives and husbands, but deride the loving soul who finds in Christ the "altogether lovely." Shall we marvel at the reign of lust, when Christians claim that they must yield to it in spirit? What better right has any Christian to return to sin, than any virgin to begin to play the whore, than any wife, who ought to be her husband's crown, to turn to be as rottenness within his bones? Prov. 12 : 4. Is loyalty to Christ impossible? Are the promise of it, and the longing for it, vain? Must we bring forth fruit to death, and not to God? Is God unfaithful and unjust and unforgiving and uncleansing? Can not the blood of Jesus cleanse us from *all* sin? Is it untrue that we have died to flesh and sin and

law with Christ? Must we play the whore until the wedding day?

Human minds and hearts, religious and religionless, seem set against the doctrine of the gospel, that the body's and the spirit's "death to sin" will satisfy the law of God, and that beyond that death the law's domain does not extend. If in the animated human flesh there is a quality of being sinful, it is certain that the death which separates the animating spirit from the sinful flesh, is death to that peculiar sinfulness for both the flesh and spirit. In such a sense, in only such a sense, could Christ be truly said to die to sin; (Rom. 6 : 10) for that is all the sin he could have had to which to die.

Many argue that the body must be raised to share the punishment of all the sin it shared in; that eternal *death* of spirit means its endless *life* in separation from the only source of life; and that the spirit's death to sin, in which it puts away the former sin sincerely and completely, would not in itself suffice to end that sin, would not suffice in law or fact to end its punishment, and certainly would not suffice to end desert of punishment. The Scriptures never say so.

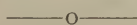
Death is inability or failure to respond to former animating spirit, or to animate the body formerly responding to the animation. We have witnessed its phenomena in animals and vegetables. The latter die another form of death in germination, when the seeds put off their body and advance into another form of life. To this both Christ and Paul compare the resurrection. In every form of death the body dies the real death, and parts with all the life it had; and every law which governed its association with the (former) life is void or dead with reference to it. And every law which governs the association of the animating spirit with the animated body will be rendered void by any death which separates them. This is also true of sin, which has a body of its own which dies the moment that the animating spirit is withdrawn from it. When the spirit in

sincere repentance takes away its life from sin, the sin at once expires, and God himself can see no life in it, and it has gone beyond the reach of law.

Crucifixion added shame and infamy to ordinary death, but only to affect the living, and without effect upon the dead. As a scripture symbol it has no relation to the spirit, but it has a clear one, often stated, to the body, or the sinful flesh, the only and conspicuous object of the crucifixion. If when Christ was crucified the law was satisfied or had its utmost reach, why not when, in the spirit of that crucifixion, men repent and crucify the flesh with the affections and the lusts thereof? If death concluded law with Christ, why not with all whose sins he bore who die to sin with him?

When the body dies the sin it held is dead with it, and from that sin the person dead is justified, Rom. 6 : 7. Justification is the law's opinion and announcement that the sin it once condemned is absent, dead and non-existent; and justification is impossible while any sin, or any thing containing sin, is living.

Human flesh, as matter after death, can have no sinful quality, although when animated it is always sinful. There is disorder in it which the animation brings to life and light. Reanimate a human body and it will not fail to come to death again; and no one in the body can be married to the risen Christ. That marriage union is a thing of spirit only, and the parties must be one in spirit, and beyond the law's domain.



The Covenant of Sacrifice.

Psalm 50 : 5. "Gather my saints together; those that have made a covenant with me by sacrifice."

The human spirit is but one. It cannot be divided. No man can serve two masters.

Essential righteousness is satisfied with present righteousness of spirit.

Present righteousness is a reality, and not a thing of record or of reckoning.

Changeless character determines destiny. For holiness there is no hell, and for unholiness no heaven.

Righteousness of spirit will antagonize the wrong, will ally itself with right.

The proper spirit of the sacrifices is the spirit of obedience.

The spirit of obedience which is the proper spirit of the sacrifices, has relation (a) to righteousness in general; and (b) to the proper purpose, spirit and idea of the sacrifices.

Every proper sacrifice was called a sacrifice of *righteousness*. Psalms 51 : 19 ; 4 : 5 ; Deut. 33 : 19.

Righteous Abel's sacrifice bore witness to his righteousness.

Without the spirit of obedience no sacrifice could be acceptable.

The spirit of obedience was acceptable without a sacrifice.

The spirit of obedience was preferred to sacrifice.

The spirit of obedience (a) that made acceptable the sacrifice that was not acceptable without it; (b) that was acceptable without a sacrifice; and (c) that was preferred to sacrifice, must hold the chief and dominant idea of sacrifice, and fix its character and meaning.

Literally, (Hebrew and Greek,) sacrifice is "slaughter."

The literal and spiritual ideas of sacrifice combine their thought in that of spiritual slaughter, *a death that shows the spirit of obedience*. It indicates that what is evil is resisted unto death.

The bloody sacrifice, although a part of holy worship, in its slaughter points to *sin* as death's progenitor and victim. The sin which slays is slain itself.

That the bloody sacrifice, reminding God of sin and death, could be acceptable and part of holy, joyous worship, showed that sin itself could die, and had been made to die; so ending its obstruction to the worshipper's acceptance.

No hopeless doom of damned ones can be symbolized in any part of holy, joyous worship.

Only as his sin is dead, and he is dead

to sin, can any sinner come to be at-one with God.

Literally, (Greek,) *forgiveness* of the sins is *separation* from the sin.

Death is the separation of the spirit from the flesh.

The offerer who killed the animal that represented him, set forth a voluntary, purposed, *self-inflicted death*.

In every sacrifice it was the *animal* alone that came to death. *The blood was still the life.*

The *old man* only, not the whole man, will be slain, when one is "crucified with Christ." Rom. 6 : 6.

All that is animal and physical in man must die.

Only as the flesh is (spiritually) crucified does it become the temple of the Holy Spirit.

Although the body may become the temple of the Holy Spirit, it always needs to be kept under. The flesh of every son of man is never other than the flesh of sin, impossible to rectify.

The members must be *mortified*. Only as living after such a death, can we present our members instruments of righteousness to God.

Unrighteousness must cease ere righteousness is reached.

The various classes of the sacrifices indicate the different relations of the spirit of obedience to unrighteousness and righteousness.

Toward past unrighteousness the spirit of obedience maintains the attitude of penitence and reformation. Toward sin, presented as temptation, it is antagonistic even unto death. Toward righteousness it holds the attitude of hope and joyous fellowship.

In every case the sacrificial *animal* must die, however sound and spotless. Its flesh was eaten or destroyed, according as it represented righteousness or sin.

The sacrifice implies a covenant of which it is the seal and symbol. The seal attests, the symbol illustrates. The sacrifice sets forth the nature and the obligation of the covenant.

The sacrifice implies two parties, the worshippers and worshipped.

The covenant implies two parties who before were not in covenant.

The covenant implies two parties who become as one (in love and thought and life) in everything the covenant includes.

The parties to the covenant of sacrifice would be the worshipper whose sacrifice Jehovah found acceptable, and Jehovah who accepted it." Psa. 50 : 5 ; Ex. 24 : 8.

The spirit of obedience which is the spirit of the sacrifice, is also the spirit of the covenant of which the sacrifice is seal and symbol.

A perfect covenant includes (a) intelligent agreement as to what it means ; (b) the honest purpose to fulfill its terms ; and (c) diligent endeavor to carry out that purpose.

The conditions of the covenant of sacrifice belong alike to both the parties. What the sacrifices mean the parties to their covenant agree to mean and purpose and fulfil.

The fellowship of covenants implies the largest possible equality therein.

All the parties to the covenant were represented in its sacrifice alike and equally.

A perfect covenant denotes, demands, and finally displays the fullest fellowship of all the parties to it. Alike in nature and relations, they are alike in spirit, action and advantage, according to capacity.

In accepting sacrifices, Jehovah promised fullest, final fellowship (in all their meaning,) with those who offered them (in all their meaning.)

What Jehovah meant, he did. What he did he meant to do. He carried out the promises he made when he accepted bloody sacrifices, by assuming all the sacrificer's human nature, including all that that implied of fellowship in all the need and use and meaning of the round of sacrifices with all their outcome.

Any covenant to which Jehovah is a party has the nature of a constitution. The constitution of the universe, the

laws of nature, are as covenants to which the Lord and all his creatures are the parties. God's laws are certain as his promises. His laws and promises cannot conflict. Indeed, his laws are promises, his promises are laws. Both invite and justify our trust.

The conditions of a covenant are the characteristics of a constitution. The faith by which we enter everlasting life is part of it.

What Jehovah does in covenant, he would have done, he always does, in constitution. The course he seems to *choose* is that to which his nature binds him. The grace of God is nothing arbitrary or unusual. It is his graceful nature ever giving out itself to others.

Heb. 9 : 16, 17. "Where a covenant (is to be carried out) necessity (is present that) the covenanting party's death be brought about. For over corpses is a covenant confirmed; because it has no force whatever while the covenanting party lives." Because the Greek may be so rendered; because "inheritance" (v. 15) suggests them; and because a will has much in common with the covenants, our English versions give us "testament," "testator," and the like, instead of "covenant," and "covenanting party." Of course the primary and fullest reference is to *covenants*. The will can only illustrate what is already in the covenants.

Both covenants and testaments are voluntary, expressive of the "will."

The law of God, imposed upon the human constitution, makes the human character and human destiny depend upon the human will. Man is, and makes himself, according to his will. Will he must, by choice or law. Not to choose the right is to oppose it. So we are constituted. So speaks the law.

The completeness of the covenants described, and the validity of wills, alike require the death of acting parties.

The final, lasting, covenant and will are those for which the former ones were made, and are their consummation.

The testator's death will render permanent his final will.

Neglect to make a will will leave the matter to the law.

Death terminates all possibility of change. It fixes final character just as it fixes the testator's will. The final state of his estate, so far as the testator may be interested in it, will be reached when he is dead.

Each covenant described (Heb. 9 : 16, 17) requires a death. Man dies but *once*. Hence the covenants can be but two. Between them is one death, the exit from the one, the entrance to the other.

He who makes a testament thereby declares what he would do when dead, if able. The terms and spirit of a covenant requiring every party's death, would make the parties reckon and conduct themselves as dead already. Romans 6 : 11.

The covenants and testaments are based upon the nature, certainty and (especially) the lastingness of death—the separation of the spirit from the body.

Death divides the covenant (or constitution) of the flesh *and* spirit that precedes the death, from the covenant (or constitution) of *spirit only* which succeeds the death wherein the flesh is separated from the spirit.

The death of the testator intervenes between the changeable, invalid will, and the final, valid one; and is the only element that makes the difference.

The testament and covenant, however, differ largely. The testament requires the one testator's death, and lets the living heirs possess. But the covenants require that all the parties die ere they inherit. "Over *corpses* is a covenant confirmed." Not so the testament acquires validity. For that, *one* corpse suffices.

There is a constitution in which mortality inheres and brings about the death of every one within it. It is the constitution of the human earthly life, in which the flesh and spirit are associated. Should any one escape that death it would invalidate that constitution. Every death confirms its force. The human flesh, (the plane of human nature that we call the physical or natural,) is mortal. The

flesh's death, which separates the spirit from it, is inevitable. Entering such a constitution, the Christ himself, although the Lord of life, must die.

There is another, later, final covenant or constitution, separated from the former by its consummating death. It is the everlasting covenant, the constitution of eternal human life, (= the heaven of human spirits.) It implies the absence of mortality after passing through the death of flesh. All who enter it, including Christ, have crucified the flesh and put it off in death. Its spirit may and must be present ere its state and fact are reached.

To both the covenants (or constitutions) death is necessary. To enter human flesh is certain death at last. To come into the state of spirit only, the flesh, of the preceding state of flesh and spirit, must be put away.

There could be but two such universal human constitutions, the original and final, the changeable and changeless, the one preceding and the one succeeding death; the one with flesh, the other having none.

The changeable implies relations that must cease; the changeless those that cannot cease. The dissimilar antagonistic flesh and spirit are associated in the earthly life. There the character depends on which is dominating. The final, changeless character depends on which prevailed when death came in to separate them and their relations ceased. The earlier, probationary state of the related flesh and spirit, issues in the final, everlasting, single, state of spirit.

In the last analysis these constitutions prove to be but one, and show the operation of the single life of God who giveth life to all in both of them. One finished sacrifice, with its shed and sprinkled blood, sets forth the two. In both there is one common human nature. God made and energizes laws that gave the freedom of the will and limited probation to the life of flesh *and* spirit; that united sin and death; that separated flesh and spirit; and that made unchangeable the character of *spirit only*.

The earlier constitution, with its changing character, reveals unchanging law. When flesh prevails, the character and consequence are evil. When the spirit rules, the character and consequence are good.

When change of domination is no longer possible, because the flesh and spirit have been separated, the character and consequences are, together and unalterably, either wholly good or wholly evil.

The character of God determines what is right, and links it with the good; determines what is wrong, and links it with the evil.

The earlier constitution, as allowing change, becomes probationary. The final constitution, disallowing change, is permanent.

God could give these constitutions only his own laws of life. He could not avoid, ignore, or change them, when he brought his life into the human nature. Manifested in the human nature he would show how, even on himself, his law would operate. Keeping thus the covenant of sacrifice he would exhibit what he was desiring and would enable man to be, both in the earlier and the final constitutions.

Human nature has continued as originally constituted. Neither flesh nor sin is any part of it; for man is man when having neither.

The *flesh* is human nature's *earthly*, innermost, unchangeable environment. The *world* is but the aggregate of animated human flesh.

The human spirit is no less that spirit when separated from the flesh by death.

The state or sphere of spirit changes with its relations to the flesh, (a) as associated with it, or (b) separated from it.

The state or sphere of spirit changes also with its relations to Jehovah as he may be (a) without the human nature, or (b) as manifested in it.

Jehovah's incarnation introduced a new economy or dispensation, and supplied occasion for a new and better covenant.

Jehovah, in the human nature, while changeless in himself, is otherwise related to it after death than when he entered it by incarnation.

The state of spirit only, after flesh and spirit have been separated; and especially the state of human nature with the Christ within it, after he had put away in death the flesh through which he had assumed it, show the new and everlasting covenant or constitution.

Human righteousness is not established till probation ends at death. Jehovah, too, was subject to this law. His human nature was not counted fully and forever righteous till, in death, he put away the flesh of sin so long antagonized. He must be obedient unto death. He must be made perfect. Because of human righteousness he rose again. Rom. 4:25.

Jehovah's covenant of sacrifice included human life and death and resurrection; and every party to the covenant has fellowship with him in every part of them.

The former, old, and carnal covenant (or constitution) with its changes, is distinguished from the new and spiritual and everlasting, by the presence in it of the flesh of sin, whose certain death dismisses to the final constitution the emancipated spirit.

Into the final constitution of eternal human life Jehovah entered through the common door of death, the only exit from the earlier constitution in which, according to the sacrifice's covenant, he shared our flesh and all that that implies of sin and death, and so of need of sacrifice. By reason of his human nature's present qualities he is the source and force of truth and good in all the human race, the medium of human everlasting life.

As the life of what is physical in us is only possible as organs capable of its reception shall perform their proper functions, so the everlasting human life of God can only be received by faculties adapted to it and responding properly. The love and thought and power of God

in human nature, need the human love and thought and effort to receive and utilize them.

The love and life of God in human nature, will and work to bring about, in all who will and work in harmony with them, the righteousness of God. No one needs to wait for God to help or force him to be righteous. The force is never used, the help is never absent.

The freedom of the will, (to choose between the rule of flesh and spirit,) belonging to the earlier constitution, suggests the thought of covenant as an agreement. The man determines to maintain the proper order, and agrees to lasting, perfect fellowship with God in love and thought and life. He cannot change the flesh of sin at all, but he can change his spirit's attitude in reference to that flesh, and he can show his thought and will and hope, in sacrificial symbols.

He who chooses not to enter covenant with God, thereby declares his choice against the covenant, and finds at last it is a constitution with inexorable laws determining the evil destiny of all who fail to honor it.

What he who sacrificed performed in proper style and spirit, and with consequent acceptance, Jehovah, in accepting it, agreed to parallel.

The spirit of Jehovah's final, perfect sacrifice, was the spirit proper to the human offerer of sacrifice.

The presentation and the slaughter of the sacrifice, by him whom it was representing, must be voluntary, to be acceptable. As such it could not represent his arbitrary punishment inflicted by another.

Jehovah's promised, finished sacrifice was voluntary.

The separation of the spirit from the flesh, is the one idea and fact of death which governs all the rest.

The separation of the spirit from the flesh which death effects, finds perfect illustration in the shed and sprinkled (= separated) blood of sacrifice. The life is in the blood, the spirit in the life.

The blood is representative of spirit, as distinct and separated from the flesh or what is animal.

As flesh cannot be rectified and enter heaven, so no portion of the body of the sacrificial animal was ever brought into the holy places.

The spirit, and the spirit only, enters heaven. The blood which holds and is the life, and represents the spirit, was the only portion of the sacrifice that was exalted to the highest places of the tabernacle, even to the mercy seat, the place of God.

The shed and sprinkled (=separated) blood was made the most important feature of the sacrifice. It would fitly represent the *spirit* of obedience, the one essential element of perfect sacrifice.

Only sound and spotless sacrifices were acceptable. The spirit of obedience which makes the sacrifice acceptable, is, in its very nature, sound and spotless.

The sound and spotless character of any sacrificial animal was due to proper qualities belonging to its *blood*.

The spirit of obedience will dominate the flesh, and make the body and its members ministers of righteousness, the temple of the Holy Spirit.

The spotlessness, while found in what is physical and outermost, is due to what is spiritual and innermost. It is the blood, the spirit, which receives, deservedly, the highest honor.

Good blood removes effete and evil matter, and replaces it with new and needed good, so making sound and spotless.

Peter says, (1 Ep. 1 : 18) that redemption from hereditary evil ways of life, was wrought by precious blood, as of a lamb without a spot or blemish, (even the blood) of Christ. The blood (=the spirit) of the Christ produced his sound and spotless life and character. The blood, the spirit, the indwelling life, of Christ, as it is received, responded to, and used, produces change of character into the likeness of his own.

"If we are walking in the light as God is in the light, (and so are sound and

spotless) we are having fellowship with him and he with us, (in the spirit of the ancient sacrifice's covenant,) and the blood (=the spirit, the indwelling life) of Jesus Christ, (himself the sound and spotless sacrifice because of precious blood within,) is certainly and evidently cleansing us from sin." 1 John 1 : 7.

When the spirit of obedience, (the parallel and operation of the spirit of the Christ,) has turned the sinner from unrighteousness to righteousness, "his scarlet sins become as white as snow, his crimson sins as wool." Isa. 1 : 16-18.

It is not the spotlessness that makes the precious blood, but it is the precious blood that makes the spotlessness. The proper fruit and highest proof of precious blood are lack of spot and blemish.

The sound and spotless sacrificial animal was representing him who offered it; and his spirit of obedience, therein symbolized, was found acceptable.

Only the blood (=the spirit, the indwelling life) of Jesus Christ, transfused into receptive human spirits, has the power to take away the old and evil, and replace it with the new and good, and render sound and spotless.

The blood (=the life, the spirit,) of the Christ can only cleanse us as we place our life, our spirit, in the line of his, and walk (=love and think and act) as he is walking. We too must have the spirit of his sacrifice, the spirit of obedience.

"*The blood* (=the life, the spirit) of Christ, who through the eternal spirit (which had antagonized and crucified the flesh, and so became at last his sole and permanent condition) offered himself without spot to God, shall cleanse your conscience (=spiritual consciousness and faculties and members) from dead (=effete and evil) works to serve the living God." Heb. 9 : 14. Pure and healthy blood makes sound and spotless.

"For this cause (because the blood, or life, of Christ transfused into receptive human spirits fills them with his life and makes them like himself), he is the Mediator (=Medium, Channel, Constituting element) of the new (and everlasting)

covenant (or constitution. *In him the called* (=those who share with him the name and so the quality, or spirit, of the sons of God,) *receive the* (actual fulfilment of the) *promise of the eternal inheritance* (=the possession of eternal human life). Heb. 9 : 15. The sprinkled (=separated) blood must first be shed in death that puts away the flesh of sin. Then the constitution of eternal human life could be established.

The spirit of the Christ, the spirit of obedience, and the proper spirit of the sacrifice, are one.

In worship and obedience, sincerity of spirit is required. To God, the spirit is transparent. He sees it through and through. If the perfect, outward, sacrifice correctly represents the spirit of the worshipper, it is accepted.

The word of God abounds with promises of ready, perfect, pardon for the sin lamented and forsaken. Sincere repentance is the spirit of the sacrifice, the spirit of obedience, the spirit of the Christ, in its relation to the past unrighteousness.

Without repentance pardon is impossible. From it pardon cannot be withheld.

The Christ who gives repentance and remission (=separation) from the sins, (Acts 5 : 31) must have himself their spirit to bestow.

When Christ assumes the throne of heaven, the throne of any sinner's heart, his authority and power are first displayed in penitence and reformation. Witness Pentecost. "He hath shed forth this." Acts 2 : 33 ; 3 : 26 ; 5 : 31.

The spirit of obedience, the proper spirit of the sacrifice, the spirit of the Christ, cannot fail to crucify the flesh of sin. *Without the shedding of the blood* (the separation of the spirit from the flesh), violent and voluntary and *self-inflicted*, *there is no remission* (=separation from the sin.)

Heb. 12 : 4. "Ye have not yet resisted unto blood, antagonizing sin." Gal. 6 : 14. "The cross—through which the world is crucified by me and I by

that (same) world (am crucified.)" The antagonism of the flesh and spirit is mutual and mortal. There is a sense in which they both must die. One death forever separates them both. He dies to sin who crucifies it.

God does not interfere to save the worshipper, accepted though he be, from coming, in his season, to his sacrificial victim's death. He could not and he would not. It is a sought for, welcome death.

No one ever dies in any other's stead. All die alike.

Every son of man, including Christ, not only must, but ought to, die.

The righteous death of flesh sets free the righteous spirit.

The self-inflicted death of sacrifice (=the crucifixion of the flesh) is necessary to avoid a death far worse than that of flesh.

The man is dead, and yet alive, whose living spirit has been separated from the flesh of which it was the life. All death is suicide, in that the spirit with its life withdraws from flesh.

They who would inherit heaven must meet the symbolized and actual death of sacrifice. The spirit must be separated from the flesh which has no part in heaven, and the spirit must have ruled and crucified the flesh before and when the separation came.

The outward forms of sacrifice and of obedience, however perfect and commendable, were not acceptable unless they held and helped their proper inmost spirit. This secret of the sacrifice, and of the righteousness of God, although so clearly set before them, the Jewish people wholly missed. Only the sacrifice and righteousness of faith (or spirit) can be those of God.

To fulfill the covenant of sacrifice Jehovah entered human nature, and with all men shared its flesh, infirmities, temptations, duties, death, (=all its need and fact of sacrifice); dispensing everywhere, in turn, his truth and good and life, to all who would receive them, in the spirit of the covenant.

To all the obligations of the covenant of sacrifice the Christ became obedient unto death.

According to the spirit of the covenant, the obligations of its fellowship could have no limits.

The seeming consummation of the covenant of sacrifice by death, was shown to be but seeming, by the use and exaltation of the blood, which represented that the spirit entered and continued in a new, superior and everlasting covenant.

The death that seemed to bound the covenant would make it boundless and enduring, since it freed the spirit which had made the covenant a fact and all its sacrifice acceptable.

Christ shared our flesh and death that we might share his spirit and eternal life. However, largely sin abounded, grace much more abounds.

Jehovah having entered human nature through the human flesh, according to the covenant of sacrifice, continues in it after having put away that flesh. That human nature in himself he filled with everlasting life and, by the covenant with those who share with him the spirit of the sacrifice, he holds this human everlasting life for their participation and advantage.

The law's dominion ends at death. Its ordinances are carnal, meant for flesh and its relations.

There is no law or sacrifice in heaven, because no flesh is there.

Death is the law's sufficient penalty; extreme, *exact and equal*. As final, it is everlasting. What every one has made himself at death, that he remains forever. What brings about exactest justice must be itself exactly just.

Two different selves belong to every man throughout the earthly life; the self that ought to be denied, and the superior self by which it ought to be denied.

The self which ought to be denied is evil. The self by which it ought to be denied is good or evil as the duty of denial is performed or not.

The double, earthly, human selves are parallel (perhaps identical) with flesh

and spirit. Like them they separate at death.

The self that ought to be denied can never enter heaven.

Death ends all power and chance and fact of self-denial. The self that could deny *another* self cannot deny *itself*, but it remains *forever* what it made itself in its relations with the self that, in the former life, it ought to have denied.

The self that could deny another self is certainly the only proper human self.

Sin, honestly lamented and forsaken, ceases to *exist*. It vanishes from sight and being. He who sinned has *died* to sin in that sincere repentance.

The sacrificial dispensation was without provision for a single unlamented, unforsaken sin, as wholly inconsistent with the spirit of obedience, which was the proper spirit of the sacrifice.

The sacrifices of atonement day included in their meaning sins of which the whole community were guilty. The only universal sin was that of human flesh. This sin of all the world the Christ in human flesh could not avoid. This sin of all of us was laid on him, and borne by him in his own *body* to and on the tree, and there put off forever.

The sin he put away at death the Christ was bearing and antagonizing through his earthly life. His crucifixion represented all his prior attitude and spirit toward the flesh of sin.

Christ bore the cross from Bethlehem to Calvary, and bids us follow in his every step. Such was the spirit of the sacrifice, and in it all its covenanting parties share.

The sacrifice was seal and symbol of the perfect covenant's completest fellowship.

By their very terms and nature covenants cannot include outsiders. Constituents only are the subjects of a constitution; and all of them alike. The right and benefit of membership belong to members only. Agreements are for those, and only those, who can and do agree.

The sacrifice's fellowship appears orig-

inally in the complete identification of the sacrifice with him who offered it. However many shared in sacrifice each offerer was just as fully represented as if he were alone. Each had all its spirit, all its obligation, all its benefit. That animal was he, that slaughterer was he, that slaughter was the slaughter of himself. Where every one has all, the fellowship is full.

The priest who sometimes slew the sacrificial animal for others, was representing both the offerer and Jehovah in their fellowship or sacrifice. He acted for the people and the Lord. In every case it was the covenanter's *self-inflicted death* he represented.

Whatever purpose and result of benefit to *others* Christ's atoning sacrifice contained, it held for *him* as equal party to its covenant. What he procured for others, he accomplished for himself. (Heb. 9 : 12. "Having obtained *for himself* eternal redemption. See original.)

Jehovah's everlasting human life, the outcome of his sacrifice, received by man, would reproduce in man the human life of God.

Every honest sacrificer, with the one idea and spirit, would have fellowship with every other, both with Christ and those who have his spirit.

Jehovah could not have and show the spirit of the sacrifice, but by becoming human, and in capacity and need of sacrifice with every other son of man.

The death of sacrifice destroyed the hindrances to fullest fellowship of those who had its spirit. "I go away (=I put away the flesh) and come again to dwell with you, (in spirit only)." Jno. 14 : 28, 23. Death unites forever those whom it unites.

The proper spirit of the sacrifice, inspired and taught and shown by God, would be acceptable to him. He who had it would have fellowship with God.

When Jehovah came to sacrifice himself, he would not fail to show the proper spirit of the sacrifice, the spirit of obedience unto death.

In sacrifice the worshipper declared

his fellowship with God in all its meaning and design.

The earlier covenant, or constitution, where the flesh and spirit are associated, is required that human nature may exist at all. But it is defective by reason of the flesh's fault and frailty.

Up to its death, the sacrifice regards the first and old regime, the state of flesh. Beyond the death it shows the new, wherein the blood (the spirit) has been separated from the flesh and elevated into heaven. When the *animal* is dead, the *blood* may reach the mercy-seat.

Until the flesh, (the animal,) was dead, the Christ could not ascend the throne of grace; his blood (or spirit) could not reach the mercy-seat.

Christ exemplified the proper, perfect spirit of the sacrifice. He came into the human nature in the spirit of the covenant of sacrifice, and prepared himself to be its source in others.

Only the spirit of obedience (of which the sacrifice's blood was only representative) could really put away the sin. The spirit of obedience was the spirit of the Christ, exemplified and represented by his blood.

In the sacrifice the offerer presents the precious blood that made the spotless animal. It represents his spirit, with the best that it produces.

The inmost spirit is preferred to outward righteousness, but is expected and adapted to produce it.

The life, the spirit, is within the blood, and, if it made a sound and spotless animal, it cannot fail to be accepted.

The spirit of Messiah is the only proper spirit of the sacrifice. Having that we have his righteousness. Only by the faith of Christ can we be justified. See original of Gal. 2 : 16; Rom. 3 : 22; 3 : 26; Phil. 3 : 9, etc.

Although in life and spirit he was sound and spotless, Christ must die; for human flesh is mortal since it is the flesh of sin. In the spirit and prevision of that death he passed his earthly life.

For the joy he saw before him Christ endured the cross. The *blood* of sacrifice suggests the state and joy of *heaven*.

The human heaven was not attainable, or in existence, till the Christ exalted into heaven his human nature. John 14 : 2 ; Heb. 11 : 40 ; 12 : 23, etc.

Christ is in the human nature with his human everlasting life. His love and thought and life are offered for reception into ours. As we respond, the fellowship exists, the life is his and ours.

"We love (him) because he first loved us." He not only shows but *gives* the spirit of the sacrifice.

That Christ must come to sacrificial death, the separation of the spirit from the flesh ; that every worshipper until his death must have the spirit of that sacrifice, and antagonize and put away the flesh ; are proofs that, till the flesh was put away in death, there would be need of sacrifice, and that the sacrifice had special reference to that death which is the separation of the flesh and spirit.

The righteous Christ could offer sacrifices (first) for his own sins and (then) for the people's, when he offered up himself, (Heb. 5 : 2, 3 ; 7 : 27 ;) only as his sins and theirs were in that state of being sinful *common* to the human flesh through which he shared their human nature and must make the offering.

Sin could be put away by the Messiah only by that sacrifice in which he put away the flesh in which that sin inhered. The temptation reaching him through flesh he ever put away. In his last temptation, that of death, he put away the flesh of sin itself. His death on Calvary revealed the spirit of his life.

The honest, spiritual, accepted sacrificer, puts away his sin in crucifixion of the flesh, that sacrificing of himself, which he was representing in the sacrifice. The spirit of obedience, in which he puts away the sin, is both the parallel and operation of the spirit of the Christ within him.

The sin Christ put away, his and the people's sins for which he offered up himself, were neither his nor theirs as actual transgressions. He himself had none. Theirs could never be transferred. Only the sinner's penitence and reformation put away transgression.

The sin of man affected permanently all the plane we call the physical. This plane the Scriptures know as "flesh," with its affections, mind and members ; this state of flesh induced by sin the Scriptures know as "sin."

Not as matter, but as animated matter, is the human flesh the flesh of sin.

What animates the flesh of sin may not itself be sinful. No animus of sin could come from Christ into the flesh he took. If a man should use his life for evil, it would not make the Lord, who gives the life, the author of the evil.

The flesh the righteous spirit of the Christ was animating was no less the flesh of sin than that of every other man ; no less the flesh of sin at any moment than at any other moment.

The righteous spirit of the Christ antagonized the flesh at every moment of his earthly life. That life, because of that antagonism, was all a life of crucifixion.

The Lord, who is the life of human flesh and spirit, would become "*the crucified*" wherever human flesh became the flesh of sin. Animating those in human flesh who have his spirit, he repeats in them the crucifixion of the flesh. Through all the ages they, whose spirit fought the flesh, displayed the spirit of the Christ, and they were "crucified with him." Moses was esteeming the reproach of Christ (not yet crucified, or manifested, and, perhaps, not thought of) greater riches than the treasures in Egypt." Heb. 11 : 26. Every sacrifice and service, offered *in the spirit of the Christ* (and only such) would prove acceptable.

That mortality is universal shows that human flesh is, everywhere and always, full of *sin*.

The Scriptures know no other cause of human death than sin.

Every party to the covenant of sacrifice is pledged to crucifixion of the flesh.

Every party to the covenant of sacrifice possesses both the promise and the spirit of the resurrection life beyond the crucifixion.

Christ's resurrection was his crucifixion's outcome. They belong together.

Without such crucifixion no such resurrection. Where such resurrection is, such crucifixion has preceded. Indeed, it is the resurrection spirit that brings about the crucifixion and its own fulfillment.

Every party to the covenant of sacrifice has every obligation which belongs to every other party.

The proper spirit of the covenant of sacrifice must be the same in every party to it.

Every party to the covenant of sacrifice has fullest fellowship with every other party.

In the proper spirit of the *covenant* of sacrifice every party would prefer the others to himself. They enter it for one another's sake. Such is the spirit of the covenant, and such the spirit of the sacrifice.

Christ gives his life to men exactly in the measure that they give their lives to him. He cannot give it otherwise: "According to your faith it shall be done to you."

The spirit of the sacrifice of Christ is the proper spirit of the sacrifices, and is present where they find acceptance.

We can have the proper spirit of the sacrifices, only as we have the Christ himself within us, and as we respond to his indwelling impulse.

The elevation into heaven of the spirit separated from the flesh, (the taking of the blood of sacrifice out of the body of the animal, out of the outer court, into the holiest of all,) is the consummation of the covenant of sacrifice.

The proper spirit of the sacrifice inspired the will and thought and act of sacrifice.

The right response to Christ's indwelling, will be willing, thoughtful, active; and wholly in the line of sacrifice.

The flowing blood of sacrifice, while pointing back to death, was pointing still more clearly forward to the resurrection; back to death to sin, but chiefly forward to the life to God.

To cease from sin is far from being fully righteous. Every stage of sacrifice was necessary to completeness.

The spirit of the Christ that causes death to sin, as surely causes life to God. Honesty discharges debts as well as scorns to steal.

Sin causes and occasions death. Righteousness is resurrection's cause and reason. Rom. 4 : 25.

Christ died to sin and lives to God. Rom. 6 : 10.

Between all human sin and human righteousness comes human death.

The believer's baptism is his burial with Christ, implying death to sin and resurrection to the life to God. The water, like the blood, points back to death and forward to the resurrection.

The spirit of believer's baptism is the proper spirit of the sacrifices.

The spirit of believer's baptism is the spirit of the Christ *with* whom believers are baptized.

True believers have the spirit of the object of their faith. They become his sons, attain his image, and reproduce his life. John 12 : 36.

The supper of the Lord, which follows baptism, has the spirit of the sacrifice's covenant.

All the meaning of the "body" and the "blood," belongs alike to every party to the supper as a place and time and thing of covenant.

Each partaker of the supper represents and promises his sympathy and union with the love and thought and life of Christ; his obligation, purpose and desire to appropriate and reproduce the things the supper represents.

The body's death has its directest reference to what precedes the death, viz., the state of sin. To such a state the man is said to die. With the body's death the spirit has the freer, fuller life.

The flowing, sprinkled (=separated) blood that follows sacrificial death, will represent the state of *spirit only* that results from death, which is the separation of the spirit from the body.

The body's death belongs entirely to the earlier covenant or constitution, where the spirit and the flesh have been associated.

The flowing, sprinkled (=separated)

blood belongs entirely to the new and everlasting covenant (or constitution) of the solely spiritual life.

The bread and cup are the communion of the body and the blood of Christ. Communion is fellowship, participation, partnership; especially in spirit.

The communion of the supper, with its body and its blood, is the communion of the covenant of sacrifice, with its body and its blood. All that either means, of fact or spirit, is included in the other.

They who have the proper spirit of the supper, and the sacrifice's proper spirit, have the spirit of their common covenant. They die with Christ and rise with him. Dead to sin they also live to God. This they seek to show in sacrifice and supper.

Eating and drinking are appropriation, assimilation, reproduction. The thing partaken of, and the partaker, come into closest fellowship and union. The Hebrew word for covenant implies "a thing of *eating*."

As we require food and drink *throughout* the earthly life, *so* we require crucifixion of the flesh and resurrection life to God.

Whatever love and thought and fact of Christ the bread and wine may represent, whoever worthily communes desires, receives, and makes his own forever. "He that eateth my flesh and drinketh my blood, hath everlasting life." Everlasting life impels him, and rewards.

All the spirit of the earthly life of Christ, and all the spirit of his resurrection life, become and are the spirit of the man who has the proper spirit of the supper of the Lord, the proper spirit of the sacrifice's covenant.

The proper spirit of the sacrifice, of believer's baptism, and of the supper of the Lord, include the crucifixion of the flesh and all the resurrection life beyond.

True crucifixion of the flesh ensures the blessed resurrection of the spirit; for it holds the spirit of the resurrection, which is righteousness.

The blessed resurrection of the spirit both implies and follows honest crucifix-

ion of the flesh. Both reveal the spirit of obedience, the proper spirit of the sacrifice, the spirit of believer's baptism, the worthy spirit of the supper of the Christ, the spirit of the Christ himself.

The earlier covenant or dispensation (with its laws and carnal ordinances, fit and meant for flesh and outward life) was not without the fact and thought of inner spirit. "The law is spiritual." Obedience was preferred to any sacrifice that only represented it without containing any of its truth and spirit.

The spirit's righteousness is not the less, but all the more, obligatory because the flesh is sinful.

The earlier covenant was weak and temporary, since it dealt with flesh refusing to respond, impossible to rectify, and holding and ensuring death.

A new and better constitution was set forth in promise. From the first it was provided for. Men were made for heaven, predestined to it. (If not, what carries infants there?) God would write his laws at last upon his people's minds and hearts, and all should know the Lord. Such is the state of *heaven*, the constitution of eternal life. Such is the state of those who have the spirit of the kingdom, the spirit of the Christ who makes the human heaven, the spirit of obedience, the proper spirit of the sacrifice.

He who, in flesh, can truly crucify the flesh, is ready for the dispensation of the spirit, and already in it.

"As often as ye eat this bread and drink this cup, ye do show the Lord's death until he come." 1 Cor. 11 : 26.

First the bread, and afterwards the cup. So always. Why?

First the death, and afterwards the everlasting life.

The death of Christ can never be completely understood apart from everlasting human life to which it was the entrance.

The "body" shows the death. The "blood" suggests and shows the *coming* or resulting life of *spirit only*.

They who eat the bread proclaim the real and lasting death of flesh. "Death till he come."

They who drink the cup proclaim the life of spirit separated from the flesh. He is "coming," and the living only can be coming.

They who eat the bread and drink the cup, proclaim Christ's lasting death of flesh, and everlasting life of spirit only.

Because the Lord put off the flesh in death he is the living and the coming one, *in spirit only*.

The Lord, the living and the coming one, in order to become so, died.

The coming of the Lord must be a change of state in those to whom he comes. The omnipresent cannot come or go. The changeless cannot change. When we come to Christ in spirit, and when we, at last, are come to spirit only, like our Lord, then he has come to us. *All* the change implied in coming is in *us*. When he comes, "we shall be changed."

They who eat and drink aright the supper of the Lord, declare their *fellowship* with Christ in all that they proclaim concerning him. Theirs too "his death until he comes." And they shall *come with* him.

The Lord who came to human death because he entered human flesh, may rightly charge mortality to *sin*, may rightly call the mortal flesh the flesh of *sin*, may rightly call on men to crucify the flesh of *sin*, may rightly say that flesh of *sin* cannot inherit heaven.

The flesh of sin that brought temptation to the Christ and gave him up to death, the certain, universal, penalty of sin, (although his spirit was at no time otherwise than altogether righteous)—that flesh of sin can never be made right.

The sin must be in what the death is in.

Death is proof of sin upon that human plane that dies.

Death does not prove the spirit to be sinful. The sinless spirit of the Christ could only part from sinful flesh through death.

All the Scripture history and meaning of the crucifixion hold the thought of separation from the "flesh."

No offerer could have the proper spirit

of the sacrifice and find acceptance, who had not already crucified the flesh and put away his sin, responding to the spirit of the Christ within, who prompted the repentance and provided the remission (=the separation from the sin.)

The supremacy of flesh is sin. Resurrection righteousness is only possible when crucifixion of the flesh has put away the sin.

When the *animal* is slain, and the *separated blood* is elevated to the highest places of the tabernacle, the sacrifice is finished and accepted.

What Christ must do to make the human nature in himself the thing he seeks for all in human nature, shows what all in human nature must be needing to become like him, and why the covenant of sacrifice requires the fullest fellowship with him in every part of it.

What the sacrifice accomplished for the Christ, may be secured by those, and only those, who have its fact and spirit.

The spirit of the crucifixion is the spirit of obedience unto death. It is manifested in persistent crucifixion of the flesh, until the spirit is forever separated from the flesh of sin by death. Such was the spirit of the Christ through all his earthly life, and such the spirit of his death.

The everlasting human life of God is in the human nature with the purpose and endeavor to supply itself to every human soul. Where and as the love and thought and life of man respond, it enters freely and conforms that love and thought and life to God's. That reception, that response, we know as faith, the spirit of obedience.

As any man admits into his love and thought and life the Son of God and his eternal life, there must be reproduced in him the human life of Jesus, modified by the peculiar character and circumstances of the man. He becomes what Christ would be if manifested in *his* flesh and station.

The spirit and the process of the sacrifice of Christ, and so of all the sacrifices, will be reproduced in every man who has his faith and spirit. As much

as Christ is in us and responded to, he makes us other Christs.

The sole foundation, source and measure of our "hope of glory" is the Christ within. He is the only fount and fact and reason of our every spiritual blessing.

What we have of Christ, (himself, his life, his spirit) is the only standard of the judgment, all we have of everlasting life. Every man has Christ, or has him not; and has his spirit or has not. That affects the character and so the destiny.

The only real, sufficient, useful "*right*" to enter heaven is fitness for it in a heavenly spirit, the spirit of obedience, the spirit of the sacrifice of Christ, the proper spirit of the sacrifices. Any other right, so called, is fanciful, fictitious, false; and faith in such a right is fraught with fearful danger, and is close akin to folly.

Unfitness for the kingdom neutralizes, nay, it negatives all seeming right to it.

All the spirit and the process of the sacrifice are needed to secure its advantageous outcome to the parties to its covenant.

No one's faithfulness in sacrifice and fitness for its benefits can benefit another, save as they induce their like in him.

We find the one essential fact and lesson of the covenant of sacrifice, in fellowship with Christ in all the sacrifices meant. No item is excepted, no degree is missing. 1 Pet. 2 : 21 ; Phil. 3 : 8-11.

We are called and moved and lifted into fellowship with Christ in every part of his great sacrifice, that our peculiar sacrifice, like his, may be accepted. Separation anywhere would stay the current of eternal life.

Christ's life in us repeats in ours his own, at every point, until we have his image. This destiny is sought and reached along the path of sacrifice that Jesus trod and marked, that in his every footprint we may place our feet, until we reach his glorious state and presence.

As every man has all of human nature just as much as if he were the only

man, so all conditions, all relations, of the covenant of sacrifice, with all their opportunities and obligations, are the same to every man. To reject, neglect or not to know them, makes him not the less a man, but keeps him from the good he otherwise might reach, and brings him into want and evil he might otherwise escape.

Christ is in the human nature *as he is*, because he kept the covenant of sacrifice. He is there to show us how we need and ought to keep the covenant, to stimulate and help us to enjoy with him its benefits.

Christ is nearer every man than any other can be; nearer, actually than self; for he it is who is "our life."

Christ's eternal human life is open and adapted to our own, and only needs that we respond to it with all our faculties (1) to let him dwell in us (2) to reproduce his life in ours and (3) make us like himself.

Christ prepared himself, according to the covenant of sacrifice, to be the perfect, ready medium of eternal life to all men. He is the special, actual medium of eternal life to those, and only those, who put their lives, (in love and thought and act) in line with his, and so receive eternal life in sharing in his sacrifice.

As Christ prepared himself to give his life to us, according to the sacrifice's covenant, we ought to give our lives to him, and what he makes them, give to others. Matthew 20 : 26-28 ; 1 John 3 : 16. So complete and comprehensive is the sacrifice's covenant of fellowship, that no one can avoid an obligation which belongs to any other, even if he be the Christ. What the Son of Man must do in covenant relations, must belong to every other covenanting son of man, according to his sphere and measure. To minister and give the life a ransom for their fellows, even as the Son of Man has done, (is ever doing,) has been shown to be the common duty of the sacrifice's covenanting parties.

He who has the spirit of the Christ, whose life is filled and moved by Christ's, will reproduce the life of Christ.

Grace, more than gratitude, produces imitation of the life of Christ.

The spirit's fruits are like the seed. He who is forgiven has the spirit of forgiveness. He who *has* the love of God will love his brother. Christ's sacrifice avails him much to whom it gives the sacrifice's spirit. That faith *in* Christ is saving that attains the faith *of* Christ. Gal. 2 : 16. Christ is indeed "our life" when he repeats his life in ours. The life of Christ, responded to, repeats itself in him responding. The reign of grace makes graceful all its subjects.

The effect is in the cause. The fruit is in the seed. The perfect fellowship with God to which complete redemption introduces us, is but the consummation of its purpose, plan and process.

The sacrifices show the need and method of attaining perfect fellowship with God, for all in human *flesh*; for Christ the same with every other.

Every step of sacrifice is necessary to secure its culminating, perfect fellowship. The spirit of that final fellowship inspires every step of sacrifice.

The spirit of obedience that on the earth antagonizes sin and follows holiness, is just the spirit of obedience that characterizes heaven.

The spirit of obedience, at every stage of sacrifice, reveals the parallel and operation, in responsive spirits, of the spirit of the Christ "obedient unto death."

Heaven begins below in all who ever come into it. Its fellowship with God descends to earth and fills the proper spirit of the sacrifice from choice to culmination.

Back of the sacrifice's covenant of fellowship must lie the *spirit* of the fellowship. This suggests, inspires and consummates the covenant and sacrifice.

Redemption was no after-thought of God. The spirit of the fellowship it shows and brings about, brought it about.

God's entire nature fills his every act. His love desires, his wisdom plans, his power executes. No attribute needs reconciliation with another. All act in

harmony, spontaneously, without expedient. The love he is, fills all his nature, and inspired the fellowship he showed in sacrifice.

The final, perfect fellowship of heaven, devised and wrought by God, had all its root and growth in God's eternal love, and had its spirit in the covenant of sacrifice.

The human nature is but one. The human flesh, the only gate to human nature, is but one. Into both Jehovah entered as the Son of God and Son of Man. Be the reason what it may, the human sons of God, *without exception*, share the need, the fact, the fruit of *chastisement*. *Not one* can miss the treatment and the profit. That profit is participation in the holiness of God. The fruit of *chastisement* is righteousness and *peace*. Heb. 12 : 1-11.

Did Christ require and meet the chastisement *with* all the other human sons of God? Did he attain at last to *peace* through *chastisement*, as we do? Let evangelical Isaiah gather all the Scripture testimony and condense it in a line. Isa. 53 : 5. "The *chastisement* of our *peace* was upon him." He shares with us the need of chastisement. We share with him its fruits of peace.

The chastisement and peace belong together. *The ones chastised attain to peace*. NO OTHERS CAN.

Isa. 53 : 3. "A man, acquainted with sickness." 53 : 4. "He hath borne our sicknesses." 55 : 10. "The Lord hath made him sick." The sickness Christ became acquainted with and carried, was a *man's* and *ours*. The *Lord* hath made him sick (with us) (1) by sending him into the flesh of sin (with us); (2) by coming (God in Christ) into the sinful flesh (with us), and (3) by making mortal all the flesh of sin, without excepting that through which he entered human nature. He, too, was sick *with* all the sons of men, and that with *mortal* sickness.

Christ had fellowship with us in that inherent, universal sickness (of the flesh) whose single cause ensured the death of

flesh. He shared *with* us the cause, the course, the consummation of *our sickness*.

"The cross itself; what was it but a sign that the heavenly Physician in trying to save us, had himself caught our death plague, and died of it." (G. D. B. in N. B. June 24, 1886.)

Isa. 53 : 5. "With his stripes we are healed." This does not say or mean that the physician took the remedy and treatment, and the patients thereupon recovered. *Both* parties suffered from the *one* disease, as from the *one* necessity of *chastisement*. The remedy that healed the one, would heal the others when they used it. That remedy, heroic but successful, was *stripes* upon the ailing flesh. The spirit must antagonize and crucify the flesh, and put it off at last in death. Sin cannot otherwise be vanquished and destroyed. The spirit of the crucifixion of the Christ is that ingredient which heals.

Peter (1 Ep. 2 : 25) tells us of the sickness, remedy and healing. "By whose stripes ye were healed." *For ye were* as sheep going astray, but are *now* returned unto the Shepherd and Bishop of your souls." Healing was *return to God*. The sin, that caused the separation, had been bruised and put to death, and thereupon the separation ceased. The flesh of sin was separating Christ from heaven. This he antagonized and crucified and put away, and, straightway, came to God. The spirit and result of every perfect sacrifice we find in coming back and up to God. That resurrection follows crucifixion only, and formal crucifixion lacks not *stripes*. Matt. 27 : 26 ; Mark 15 : 15 ; John 19 : 1.

Community of nature must contribute much to fellowship; community of spirit more. The largest fellowship is found where all the parties are alike in nature and in spirit.

One's nature is unalterable. One's spirit may be right or wrong as it allies itself, or not, with God; that is, as it maintains or violates the order he designed.

The covenant or constitution of the

human nature holds a large and mighty fellowship. That of the human spirit set on righteousness has an abounding, special fellowship. But that covenant or constitution where the righteous spirit has been separated from the flesh of sin, has perfect fellowship. Then the emancipated spirit has no enemy, and gives itself to active righteousness and fellowship.

Christ allied himself with all the human race by taking on himself their nature through their flesh. Yet more closely he allied himself with kindred spirits in that nature. And when he put away the flesh of sin he easily and eagerly allied himself in closest fellowship with those who had his spirit; dwelling in them. And when they with him have put away the flesh of sin, which cannot fail to hinder fellowship, communion is complete.

The prior presence and the after absence of the *flesh* make possible and real two covenants or constitutions, viz., (1) the earlier one of human earthly life, and (2) the final one of human everlasting life. In each there is the presence of the spirit; in the one, associated with the flesh; in the other, separated from it.

The proper order of the flesh and spirit, that of design and dignity, would give the spirit full control of flesh; especially as animated human flesh is never other than the flesh of sin.

Because the animated human flesh is sinful flesh, the human flesh and spirit are, or ought to be, antagonistic.

Jehovah entering human nature through the human flesh, would hold his human flesh and spirit in their right relations. He would exemplify the fact and spirit of the sacrifice, and could not fail to come to shameful crucifixion and to glorious resurrection.

According to their sphere and measure Christ's experience would certainly be that of those who had his spirit, which would hold the spirit of the covenant of sacrifice.

God's presence in the covenant or constitution of human everlasting life reveals and is the consummation of the

sacrifice's covenant, and what is true of God is true of all the other covenanting parties. They can come to heaven only as they *follow* him throughout and have his spirit.

True faith in Christ includes (1) the faith that only in his life and spirit is there everlasting life; (2) the faith that he will give his life and spirit now to those desiring and responding to them; and (3) the faithful fellowship with him in all that life and spirit.

When Jehovah entered human nature it was certain (1) that such a step was wise and orderly and loving, the only one adapted to secure the purposed end; (2) that he would be subject to the law's requirements with every other son of man, through all the earthly life, *i. e.*, "even unto death;" (3) that he would antagonize, in proper form and spirit, every evil thing associated with his human nature; (4) that he would use and train his every human faculty in righteousness and truth, developing a perfect human character; (5) that when his earthly course was run he would put off from him that which could not be rectified and lifted into heaven; (6) that he would exalt the human nature in himself to life and dignity and power divine and everlasting; (7) that he would thus become the seat and source of human everlasting life, adapted and designed to give that life to all who would respond thereto; (8) that he would repeat, in all who had his spirit and responded to his life, his own experience, according to their station and response; (9) that he would do from first to last what would reveal the proper spirit of the sacrifice, the only spirit he could manifest, awaken and accept.

Every offerer of any sacrifice was under equal obligations with the others, to observe its every form in proper spirit, and having done so, would have equal share in all advantage.

No one could have the proper spirit of the sacrifice, *without the common need*.

Exception anywhere would vitiate or nullify the covenant of sacrifice whose

very spirit and existence equalizes all its parties everywhere.

Any part of any sacrifice belonging more to one who sacrificed than to another, or to one and not another, was no part of proper sacrifice and could not be included in its covenant.

The single human nature has a part in several covenants or constitutions. (1) Human nature linked with flesh that knew no sin or death. (2) Human nature linked with flesh pervaded by a state of sin and of mortality. (3) Human nature separated from the flesh of sin by death.

Into human nature No. 1 the first of human race was introduced. Into human nature Nos. 2 and 3, he thrust himself and his posterity, including Christ. He was and made the first of human nature and established human nature for his offspring.

Christ was the Son of Adam, (Luke 3 : 38), of transgressing Adam, (Rom. 5 : 14) "who is the mould (of what was outermost) of him that was to come", and inherited from him the flesh of sin.

Being "found in fashion as a man" Christ shared the human body of humiliation, and, in the spirit of obedience, antagonized that flesh of sin until he put it off in death. (Phil. 2 : 7, 8 ; 3 : 21 ; R. V.) That death by crucifixion showed the spirit of his life.

Christ's righteousness of spirit stood the universal test throughout the period of probation. That ensured his resurrection, and endowed his human nature with eternal life, exalting it to heaven.

Christ's righteousness and resurrection and eternal life were wholly *spiritual* and human, and capable of being shared by every man who shared his spirit.

As party to the covenant of sacrifice, full of its spirit and devoted to its purpose, Jehovah brought about the human everlasting life.

All the other parties to the covenant of sacrifice find in the sacrifice of Christ their model and their hope. Theirs, too, the spirit of obedience unto death, the crucifixion of the flesh, the resurrection

of the spirit, and the everlasting life to God; the whole of it the parallel and operation of the life of Christ within them.

The spirit of the covenant of sacrifice required, in every party to it, perfect freedom of the will. It must be a voluntary offering. A forced agreement would be fraudulent, invalid.

Choice creates, coercion vitiates, the proper covenant.

When the spirit of the covenant is absent, the covenant is lifeless, non-existent. Of the new and everlasting covenant, the proper covenant of perfect sacrifice, this certainly is true.

Man comes into the constitution of the human earthly life without the action of the will. But being born again, or from above (the entrance to the higher, better, final constitution) is through thought and love, the elements of will. Those elements of will or choice the water and the spirit represent. John 3 : 5. (Notice the mineral ascending series of (1) the *solid* earth, (2) the *liquid* water, and (3) the *fluid* air (or spirit); the reverse of what is thought to be the process of creation.

All action of the will in choice, including that against the will of God, receives its possibility and power from the life of God within it.

The action of the will continues free when yielding to the will divine within it and impelling it. It exemplifies the the nature and the spirit of the covenant of sacrifice, in which the worshipper and God unite in spirit, in the fullest love and thought and freedom. It is the sacrificer's will and spirit responding gladly to the life of him who, in the fact and spirit of the sacrifice, became the medium of human everlasting life, that he might reproduce his crucifixion, resurrection and eternal life in all who would respond to his indwelling.

Not to become a party to the covenant of sacrifice, is (1) to miss the benefits Jehovah's presence in it guarantees and gives; (2) to slight and spurn his hospitality and stir him to hostility; and (3) to intensify and render permanent

the evils that the covenant was meant to remedy.

The spirit carnalized by failure to condemn and crucify the flesh till death shall separate them, will feel the sting forever. 1 Cor. 15 : 56.

Because and when Jehovah made himself the sacrifice the lesser sacrifices symbolized, their obligation and observance ceased. But the spirit of them is intensified, and finds expression, in the crucifixion of the flesh and in the resurrection life to God which Christ's indwelling life, when properly responded to, produces.

Where the desire and thought of covenant are present the human act is possible, and the divine desire and thought and energy are moving to produce it.

Whoever finds his willingness to enter covenant with God associated with antagonism against it, ought to see that *both* are not *one* self, himself, the self that cannot be divided or antagonize itself. (Rom. 7 : 14-25.)

Where self seems double there is ground for hope and effort. If nothing sides with God the flesh is dominating and destroying.

However wrong and strong the flesh is, all the purpose, plan and power of God are pledged to help the spirit that shall will and work to enter and maintain the covenant with God. It is a covenant of sacrifice, the promise and endeavor to crucify the flesh and give the life to God.

The very need for it, the only hindrance to it, is the flesh's natural and changeless opposition to the covenant of sacrifice and to the spirit of it.

The dissimilarity, antagonism and final separation of the flesh and spirit, supply the key to most of Scripture and of human nature. They are mighty, universal, well-known facts and ought to have a place in all theology.

The flesh is not the spirit, *nor a part or quality or feature of it*. It has, within its plane, a spirit, soul and body, (=affection, mind and members) of its own, to be distinguished from the higher planes of soul and spirit, having each its own

peculiar spirit, soul and body. These planes have naught in common.

In the course of centuries and ages it might come to pass, and did, that flesh would so extend its evil rule that true religion, in whose spirit is the proper spirit of the sacrifice, would become almost or altogether banished from the earth.

Despite, and even through, devotion to external ceremonies, exact and full as possible, the proper spirit of them might be dissipated, since observance was impossible without the evil flesh.

Although without suspicion of idolatry, and thoroughly observing every ceremonial rite of their religion, God's elect and favored people, with advantages beyond all other nations, sank into carnality and found their only righteousness in works the evil flesh could do. While boasting of their ceremonial righteousness, they violated all the other laws of God, in spirit and in letter, in their yielding to the domination of that evil flesh.

Having all there was of true religion in the world, at least in forms and in authority, the Jewish people had so little of its spirit, and that little constantly diminishing, that there was danger lest the reign of flesh should be complete, lest the freedom of the will should be destroyed, lest true religion should become extinct.

In the direst exigency, when the time of need was full, Jehovah entered human nature, in the spirit of the ancient covenant of sacrifice, to be that spirit's full and permanent supply to all in human nature.

When men could sink no lower and continue men, God came into their low estate, and shared their evil lot, that he might lift the lowest up into his everlasting human life.

Jehovah entered human nature through the rampant human flesh that held and did the evil. Through all the earthly life's probation he antagonized that flesh of sin. Having kept his spirit's righteousness intact, he put away the flesh

of sin in death and made his human nature perfect.

The proper spirit of the sacrifice belonged to God before he entered human nature, for it introduced and kept him there. That made his human nature what it has become.

No other spirit than his own can God bestow on others, and he gives it only as their love and thought and life are open to it. They who have his spirit must repeat his sacrifice. In every age the proper spirit of the sacrifice has come from God who never was without it since the human flesh became the flesh of sin.

The proper spirit of the sacrifice spontaneously, and not from obligation only, (if at all,) proceeds to all the form and fact of sacrifice.

They who ascend the sacrifice's altar with the Christ ascend with him his throne. Rev. 3 : 21.

The only perfect human righteousness is resurrection righteousness. This presupposes (1) death and (2) that by crucifixion, (3) which completes probation.

No righteousness of man is perfect, that of God in human flesh included, till probation ends at death, which is the separation of the flesh and spirit.

The relation of the spirit to the flesh affects the character, and lasting character of spirit cannot be determined till they separate. Though always wholly righteous in his spirit, Christ had need to put away the common flesh of sin with its infirmities, before, "*forevermore perfected,*" he was made high priest. Under the law with all the others, he must be *obedient unto death*, to have the righteousness demanded of him. Heb. 7 : 26-28.

Human liability to death is never sinless.

The perfect sacrifice included, with the choice and preparation of the sound and spotless animal, the slaughter and the sprinkling of the blood. Without the final ceremony, what preceded had no value. We are made partakers of the Christ, and share with him the proper

spirit and the certain blessed outcome of the sacrifice, if we continue steadfast to the end. Heb. 3 : 14. We, too, must be obedient unto death. "To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne." Rev. 3 : 21.

The covenant of sacrifice includes its every party and its every particle.

Religion and theology ought not to be divorced. Where both are right their fellowship is perfect and they will suggest and complement each other. Where the bond of union is invisible it proves that *one* of them at least is wrong.

However practical religion is, if spiritual and right it has its basis in a true idea. This true idea, always present, may have been unnoticed, or not recognized as such a basis. The good perceived may easily be falsely credited to cherished doctrines which could not originate it. Successful propagation of a dogma does not prove its truth. All real *good* is based on *truth*.

The life Christ gives has all its doctrine in itself.

Christ himself, *one* person, is both life and truth.

Eternal life is God's supremest gift to human nature. All this life is in his Son. Any one who takes the Son into his life hath everlasting life.

That system of theology that separates at all the Christ and human everlasting life is certainly unscriptural.

To have the right and power to take the Son and have, with him, his human everlasting life, we do not need to know exactly, or at all, the way the Son has come to have the life.

What is not needful to be known is not an all important doctrine.

Christ has, and is, and gives the everlasting human life we need.

The Son of God had not the human everlasting life to give until, according to the covenant of sacrifice, he put away the human flesh of sin in death.

The *given* life implies, and it requires, *reception* by another, and its *reproduction* in him.

The life the Son has, came to him through sacrifice, and comes to all who have it, by that channel only.

Life, born of sacrifice, repeats that life and sacrifice in all who take it in.

Wherever God is manifested in the human flesh and given full control, he will antagonize and mortify that flesh of sin, ensuring crucifixion and the blessed resurrection.

Any thing peculiar in Jehovah's sacrifice, unshared by other covenanting parties, was outside the covenant of sacrifice. That implied equality and fellowship at every point.

All the human life of Christ is shared and reproduced by those who have his spirit and admit and use his life.

The spirit of obedience, the proper spirit of the sacrifice, is what responds to Christ's indwelling and fulfills the covenant of sacrifice along the line of his.

There is no human everlasting life outside of Jesus Christ, outside of sacrifice like his.

They who, in his spirit, suffer *with* him, share Messiah's life and glory. His life within them, gives them up to crucifixion, lifts them up in blessed resurrection, and becomes, indeed, the *very*, only life.

When the covenant of sacrifice has been fulfilled throughout by any covenanting party, he will come to God; Heb. 10 : 9,) just as the blood of the completed sacrifice would reach the mercy-seat. The story of the prodigal's return repeats the story of the sacrifice with wonderful exactness. Of the saints who made a covenant with God by sacrifice, he says, "Gather them together unto me." Ps. 50 : 5. They will come to him at last, to share with him the certain, common, glorious outcome of the covenant of sacrifice. They shall be with and like their Lord.

The Sinless Son of God.

The title and the epithet belong together. All the sons of God are sinless. They must be so, and cannot be otherwise. 1 John 3 : 9. "Every one begotten out of God, doeth no sin, because his seed abides in him, and he has not the power to sin, since he has been begotten out of God." Our definition of the sin and of the sonship must be made consistent with the declaration made by John who says so much of both. 'Evidently only what is sinless can belong to sons of God, and sons of God can have, as constituting elements of nature, only what is sinless. What holds the nature and the power of sin is not a portion of a son of God. Paul refused to own as truly his, a certain class of evil, (Rom. 7 : 15, 17, 20,) while acknowledging that in his *flesh* there dwells no good. Two conclusions follow certainly ; (1) the flesh is ever evil ; (2) and the flesh is never any portion of a son of God. If we should say that sin we have not while the flesh we have, we should deceive ourselves. (1 John 1 : 8.) And we should equally deceive ourselves if we should say we have the seed of God in us and yet have sin. The flesh is not the spirit, and the spirit is the man. No man can serve two masters. The flesh is all the lower plane of human nature in the earthly life, its earthly tabernacle, and the human spirit's earthly home, the human spirit's only entrance to the human nature. But the man remains the man when flesh is put away. However holy any spirit animating flesh may be, it could not change the sinful character of flesh, or keep it back from death.

We must recognize and study the distinctions of the flesh and spirit, as the Scriptures set them forth, or fail to understand the Scriptures. So long as "flesh and blood cannot inherit" spirit's kingdom, it is idle to declare that "flesh" describes a certain quality of "spirit." The spirit may be carnalized, or dominated by the flesh, or seem to be, but "flesh" remains the lowest plane of

earthly human nature, and it perishes at last, and perishes as sinful flesh. By its very nature flesh has not the power to inherit spirit ; that is, to be elevated into what is spiritual. And flesh cannot inherit heaven and God, for it is never sinless. It is organized and animated, but is never holy, be the animating spirit who he may, however holy and however mighty. Be the flesh and spirit what they may be, neither ever is the other or a part of it.

If the flesh or animal of man is not at all the man, and never any part of him ; if, still more certainly, the flesh or animal of man is never any portion of a son of God ; how much more certainly the flesh or animal of man was never any portion of the Son of God par-excellence. If the animal of man is part of human nature and the son of God remains the son of man, an animal is seated on the throne of God and governing the universe. But if he is still a man without the animal in which he tabernacled, then the animal is not the man. Can what is less or other than the spiritual be at all divine? Could anything material or animal have been at all the Son of God? We might, and often will, be puzzled to assign correctly to the spirit or the flesh its share of our experience, but each would have its proper share, despite our ignorance. The truth about them both would interest and profit, being fundamental.

While holiness of spirit cannot change the character or nature of the sinful flesh at all, although it dominate it thoroughly and use it rightly, neither can the flesh affect at will the character or nature of the spirit. The flesh cannot be changed at all ; the spirit cannot while its own consent is lacking. The spirit does not need to yield to flesh, or to temptation from whatever source. The spirit may be holy in the common sinful flesh, and when surrounded by a wicked world, and when attacked by all the hosts of hell, and even when in hell itself. The sinful flesh cannot contaminate the spirit till the spirit chooses. The spirit may be sinless and continue

so, although the flesh be never otherwise than sinful and ensuring death. The spirit may be righteous though the flesh cannot be made or counted so. All of any man that can be sinless while sojourning in the sinful flesh, is spirit only. Righteousness of spirit is attainable; in Christ was always actual; but righteousness of flesh in any is impossible, or death is.

Remembering that human flesh is never sinless, and that flesh is not the man, we understand the Scriptures when they tell us that the Christ, though manifested in the flesh of sin, was sinless, and, though just, could die. Without a change of character the sinless one could come into a sinful constitution, and endure what that implied, the punishment of all that sin, with what would pain him keenly, the suspicion and appearance of deserving it. The sin he knew not, he was made to be. The sin of flesh he could not know before his incarnation, and the sin of flesh he could not know as any quality or portion of his holy spirit; yet that flesh was his, and his alone, and all its sin was his.

So certain are we that the Son of God was always sinless, and so largely does the doctrine enter into all theology, that most of us are certain that the Bible holds abundant proof and statement of the fact. What is proof at all is very limited and chiefly inferential; and the statements are but few, and nearly all of them suggest the presence, for a season, of a kind of sin which modified the sinlessness without reducing it. We may examine all of them and tax the patience little, as they are so few.

Luke 1 : 35. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God." R. V. "Wherefore that which is to be born shall be called holy, the Son of God." For an alternative R. V. gives "the holy thing which is to be born shall be called the Son of God." The American revisers recommend, "therefore also the holy thing which is begotten shall

be called the Son of God." But little knowledge of the Greek is requisite to win approval for the last, which is both literal and not affected by theology. R. V. puts into the margin "is begotten" in the stead of "to be born;" but honesty and learning would have put it in the text without alternative. "Of thee," in "born of thee," is not in the original. The reference of "is begotten," is directly to the action or relation of the Father who begets, and not at all to that of Mary as the bearing mother. The Holy Ghost begets the holy thing, and only what the Holy Ghost begets directly from himself is to be called the Son of God. Nothing coming only from the mother could be holy, or be rightly called the Son of God. The angel does not dream of contradicting all the testimony of the word of God concerning all who shall be born of woman. (Job 14 : 1-4; 15 : 14; 25 : 4; Psa. 51 : 5; Lev. 12th chap; Luke 3 : 22-3.) Only what is "holy" shall be called "the Son of God." Some consider that the word translated "holy" means at root unearthly, landless; or the negative and opposite of earthly. How well would such a meaning fit the circumstances of the birth of Christ, deriving nothing holy from his earthly mother, but deriving perfect holiness from his unearthly, heavenly, holy Father. Real holiness is of and from the spirit, and cannot be truly predicated of the flesh the mother gives her child, not even if unholiness do not belong to it. Even when the altar sanctifies the gift, the gift and altar never have the proper holiness of God. All the proper holiness we have is what we have of God himself, and this was just as true of Christ. Only what was holy in him could be rightly called the Son of God.

It is suggestive and significant that special declarations of Messiah's sonship are connected with the symbols and the statements of his resurrection after putting off the whole of what he had received from Mary. Emerging from the Jordan where he had been buried in his baptism, there were granted to him both the symbol of the spirit and the voice

from heaven, "Thou art my beloved Son;" betokening his welcome to the spirit world and heaven, in perfected sonship. So, too, transfiguration glory, (with its conference with holy spirits) typifying and anticipating resurrection glory, culminated in the declaration "this is my beloved Son." Acts 2 : 24. "Whom God *raised up*, having loosed the (*birth*) pangs of death." Acts 13 : 33. "How that God hath fulfilled the same unto our children; in that he *raised up* Jesus; as also it is written in the second Psalm, Thou art my Son, *this day* have I begotten thee." Heb. 1 : 3-5. "When he had made (for himself) purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, *this day* have I begotten thee." Heb. 4 : 14. "Having then a great *high priest*, who hath passed through the *heavens*, Jesus, the *Son of God*, let us hold fast our confession" (5 : 5.) "Christ glorified not himself to be made a *high priest*, but he that spoke unto him. "Thou art my Son, *this day* have I begotten thee." The same epistle more than once refers to the Messiah as the Son made perfect in and after death. 5 : 7-9; 7 : 28. Rom. 1 : 3, 4. "Concerning his *Son* who was born of the seed of David according to the flesh, who was declared, (determined or at last marked out to be) the *Son of God* in power, according to the spirit of holiness, by the *resurrection* from the dead." Note the contrast of the flesh and spirit, and the evil of the flesh suggested by the holiness of spirit which became the sole condition of the glorified Messiah after putting off the flesh of sin. Although the Christ was never other than the Son of God, at no time could the *flesh* assumed by him be rightly called the Son of God; and only after putting off the flesh would all pertaining to him be the Son of God. Let the flesh be what it may, and let it have what moral quality

it may, or none at all, the flesh was not a quality or any portion of the Son of God. That the matter should require argument or study is amazing. The flesh cannot be holy or divine; how could it be the Son of God? Only of the spirit and its elements and exercises could we ever rightly predicate divinity or holiness. The "holy thing" that should be called "the Son of God" was spirit only.

"The prince of this world cometh and he hath nothing in me." John 14 : 30, 31. "But that the world may know that I love the Father, and as the Father gave me commandment, even so I do." The love of the world, or the submission to its domination, was not in the Christ. 1 Jno. 2 : 15-17. "If any man love the world the love of the Father is not in him,—he that doeth the will of God abideth forever." "I am not of the world." John 17 : 14. "Whatsoever is begotten of God overcometh the world." 1 John 5 : 4. In the spirit utterly devoid of worldliness there would be nothing of the world. "He hath nothing in me," he who rules the world. This cannot mean that Christ had nothing that the world had, for "flesh and blood" he had, and had them that he might attack and overcome the devil in his stronghold, death. The devil had the power of death. Heb. 2 : 13. The sting of death, of every death, is sin. The devil could not touch the spirit of the Christ, could not lay hands on anything within the Christ himself, the proper Christ, and claim it as his own. Satan could destroy the flesh of him whose spirit might be saved. 1 Cor. 5 : 5. The spirit of the Christ was altogether righteous and unworldly, as becomes the sons of God. Where he touched the world its prince could touch and sting the Christ, but only there. The touch and sting are not denied in Scripture. The devil claims and gets his own, but there is nothing of his own in that which is the Son of God, the proper, only Christ. This we all admit. But if his flesh was any part of Christ

and "in" him, Satan claimed and got his own in compassing his death, and Christ became untrue.

John 8 : 46. "Which of you convicteth me of sin?" Open, overt acts of sin are meant, not sinfulness of heart; for which of them could read and know the heart? They often charged the violation of the Sabbath law against him, but they could not prove that their interpretation of the law was right, and make him feel himself to be a sinner. There is no allusion to the common heritage of human sin, however large or limited it was, however true or false their notions of it were.

1 Pet. 2 : 22. "Who did no sin." The declaration is complete and comprehensive, and it may include the inner with the outer life. In neither wish nor thought nor act had he transgressed; a statement which would not be true of any other man. Peter truly says "he did no sin," in spirit or in fact; and yet he suffered that which in the rest of us is justly chargeable to what is called "our sins;" and suffered in the "body," just the place we suffer in. 1 Pet. 2 : 24. He put off the body and the sins it held, that we, receiving from him and uniting with him in the spirit of the putting off, should die to sin and live to righteousness. The sin he died to was the sin we are to die to, and the proper spirit of our death to sin must be the spirit of his death to sin. Rom. 6 : 10, 11. If not an element or particle or quality of sin was in the body of the Christ the meaning of the passage is beyond our reach, and yet it opened with the statement that "he did no sin." The tent is not the tenant, nor its frailty his. While he bore our sins in such a real sense that he must meet and die the death that comes to all of us through sin, (the only cause of that effect,) "he did no sin." As only "deeds" are meant we all believe the statement.

1 John 3 : 15. "In him is no sin." Note the *present* tense which John is very careful to present to us. He is speaking of the risen, holy, present Christ. Having put away the sin he

bore, of course the Christ would have the sin no longer. There is now no sin in Christ, and there can be no sin in any one "in him." This is the argument of the apostle. All admit that there is now no sin in Christ, but who admits the consequences of that sinlessness? Every one in Christ is in a sinless sphere, which has and will admit no sin, which has the quality of making sin impossible within it. Messiah's spirit of obedience, or faith in righteousness, antagonizing sin and working righteousness, would not permit the flesh of sin to dominate him; and his unremitting purpose to be altogether free from sin would make him welcome and accomplish righteously the death whose inmost spirit was his own, the separation of the righteous spirit from the sinful flesh. The spirit of the death possessed his prior life. He saw that it would introduce him to the holy, joyous life of spirit only, after death. How straitly was he straitened in the meanwhile! To come into the sphere of Christ, to have the Christ in us, ensures to us the spirit of the death of Christ, antagonism of the flesh of sin and seeking after righteousness and God. That the present sphere and all the present nature of the Christ are absolutely sinless, does not prove the flesh assumed by him was other than the common flesh of sin. If we are Christ's and in him, and like him are Sons of God in life eternal, we are sinless too, (1 John 3 : 6-9) and cannot sin.

1 John 2 : 5. "We have an Advocate with the Father, Jesus Christ the righteous." Notice that the patronage of Christ, his management of our affairs, is *present*. In his earthly life it was impossible. "I go unto the Father—and I say not unto you that I will pray the Father for you." John 16 : 28, 26. Whatever be the office of the paraclete, or advocate, its sphere, its only possible and actual sphere, is spirit. No one in the flesh at all, especially in the flesh of sin, could be the paraclete of any other in the flesh. Messiah's very righteousness and presence with the Father, prove his absence from the flesh and fitness for

the office. His clients, too, are in the *spirit*, having died to sin. Rom. 8 : 9. His presence with the Father, and the righteousness which, with that presence, fits him for his office and its work, are *present*, and the quoted passage throws no light upon the past of which it neither speaks nor hints.

Heb. 9 : 14. "Who through (an) eternal spirit did present himself to God (a) faultless (offering)." What is frail is faulty somewhere. Only what is everlasting can be faultless. The eternal spirit is contrasted with the transient flesh. To the former, life is proper; to the latter, death. No flesh is faultless as eternal spirit is. No flesh can come to God, for "flesh and blood cannot inherit." No one questions that the spirit of the Christ was always faultless, but the faultlessness of Christ when spirit only, after finishing probation, after putting off the flesh of sin, and after entering upon his final and eternal state, was faultlessness of circumstance as well as constitution, faultlessness without association with a fault of any kind. The "blood" is but a figure of the *spirit* separated from the flesh. Only they are his who have the inmost spirit of the Christ and, coursing through their inmost spirits, precious, cleansing, blood. Of course the blood, (or spirit,) of Messiah cleanses. The passage points to matters and to forces of the spirit state of Christ, succeeding death when, all agree, the Christ is faultless absolutely and eternally.

Heb. 4 : 15. "We have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been tempted like as (we are, yet) without sin." Other passages may throw some light upon the similarity. Heb. 2 : 11. "Both he that sanctifieth and they that are sanctified are all of one." (2 : 14.) "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same." (5 : 17.) "It behoved him in all things to be made like unto his brethren." (5 : 2.) "Who can bear gently (or endure in common) with the ignorant and erring, for that he himself also

is compassed with infirmity." The flesh and blood and their infirmities, and everything pertaining to temptation, and whatever constituted human nature, Jesus Christ partook of with the other sons. Every man has yielded to temptation, but the Christ would never yield although beset by all the same temptations, save the one which comes from yielding to temptation. There is no sin in being tempted even by the force of sinful habit; for the sin is all in welcoming and yielding. By every avenue by which temptation reaches every other man it reached the Christ. The flesh, the world, the devil, were to him exactly what they were to others, and their efforts at his overthrow were certainly not less. In this connection "without sin" cannot be meaning that temptation has no reference to sin, but that temptation failed to draw him into sin; a fact or truth upon which all agree. In his flesh of sin, throughout the earthly life, he could be tempted as we are, yet "apart from sin;" but in his second coming, in the state of spirit only, it will be "apart from sin" in quite another sense, for then temptation is impossible. All the first appearing had to do with sin; all the second is to be without connection with it. The first included flesh; the last will certainly exclude it. We are tempted through and by our sinful flesh; alas how sorely and how constantly! If the same temptation did not reach the Christ our text is false and holds no comfort for us.

1 Peter 3 : 18. "Christ suffered once concerning sins, a just (one) for (as if he were) unjust (ones), so that he might lead us back to God; made dead indeed in (everything pertaining to the) flesh, but made alive in (everything pertaining to the) spirit." The conclusion Peter draws from this ought not to be omitted, for it throws a deal of light upon the premises. 1 Peter 4 : 1. "Christ therefore having suffered in (the) flesh, arm ye yourselves with the same mind (or thought,) for he that suffered in (the) flesh hath done with sin." How much the closing statement sounds like that of

Paul. (Rom. 6 : 7.) "He that died is justified from sin"—"the sin" which caused the death and ended sin ("the sin,") therein. Rom. 6 : 10. "Unto sin he died." Peter tells us plainly that he means by "suffering" the death of flesh; and he and Paul unite in teaching that the death of flesh delivers from the sin it holds. To both of them the fact of death is proof of sin in that which dies, without attesting anything about the spirit's moral quality or character. Both the righteous and unrighteous die alike the death of flesh, and none can die instead of others so that they shall never die. One cause produces one effect in all. One death reveals one state of sinfulness in human flesh. Only one has ever had the mortal body and its members, with the law of sin within them, and refused persistently to serve "the sin" they held. In that refusal, so sincere and constant, he was "just," the only just one, who, abiding in that justice, led the common human nature in him back again to God. But the task was not an easy one, involving, as it did, unceasing conflict and its consummating death, through which alone was heaven again accessible to him. Golgotha's triple crucifixion covers all the world's relations to the single, universal sin of which it speaks so certainly and clearly. One robber served "the sin" until his latest breath. The other, honest in his penitence, withdrew from serving it, and "died to sin" ere sin was reigning in his death. Between them hung another, tempted like as they were all the time, who never had responded favorably to "the sin," to which with them he was about to die. One died still loving sin. The other had been loving sin, but, watching Christ, had learned to hate it, and no longer was a sinner. The Christ had never loved, but always hated, sin. One flesh, one death, one cause of death belonged alike to all the three. The crucifixion put away from all of them the flesh and all "the sin" it held. In the spirit of that death the innocent and penitent, the just and he that was before unjust, had put away the sin in righteousness of spirit; so that

death delivered them forever from the fact of any sin. The flesh with all its sin was also put away in death by the impenitent, but to his inmost spirit clung the spirit of that sin forever. Through the spirit and the fact of crucifixion Christ returned to God, and brought with him the penitent who shared that spirit and that fact. The Christ hath suffered once concerning sins, that he might lead us back again to God by just the path he trod himself in dying to the sin of flesh and being quickened in the spirit into life to God. There was large salvation in deliverance from the flesh of sin and from the sin of flesh, but full salvation only in the quickened, holy, spirit. Annihilation would supply the former, but the latter held eternal life. The single death destroys the flesh, and liberates and saves the spirit. The very waters which destroyed the carnal world were bearing Noah up and on to safety from that world and its destruction, and into a new and righteous, lasting, one. Baptismal waters tell of like salvation from the flesh's filthiness, but vastly less from that than into life eternal's newness, where the righteous spirit satisfies its quest for God. (1 Pet. 3 : 20-22.) (Peter's "not" and "but" are idiomatic and characteristic. Witness Acts 5 : 4. Ananias certainly had lied to men, but that was insignificant and naught compared with lying to Jehovah.) Crucifixion slays the sinful flesh, but resurrection saves the spirit into sharing Christ's. Resurrection is a mighty work, (Eph. 1 : 19, 20) compared with which the crucifixion is a thing of weakness and of ease, (2 Cor. 13 : 4) however shameful and unpleasant. Having suffered death by crucifixion Christ had nothing more to do with sin, as having put away the flesh of sin. We ought to have his thought and follow his example, (1 Pet. 4 : 1, 2) ceasing altogether from the former sin. If Christ, the just, must suffer so, to lift his human nature up to God, how vast the condescension, the necessity, the energy. Can we return to God in any way except along the path through which the Son of God has

sought to lead the other sons? He is the foremost leader of the file of many sons returning unto God. Heb. 2 : 10. They follow in the every step of him who, in his every suffering, was leaving them a model. 1 Pet. 2 : 21. His righteous spirit lived again and lived forever, but the flesh of sin received a full and lasting condemnation, (Rom. 8 : 3) in which he freely acquiesced. The text and context while asserting that the spirit of the Christ was righteous, (as we all believe,) not only hesitate to say the same of his or any human flesh, but strongly intimate its filthiness and sinfulness as qualities deserving and ensuring death, a death which is the needful and the only means of perfect, final lasting freedom from it. For the righteous one to suffer for unrighteous ones and lead them back again to God, he must be sharing somehow in their distance from him, in their imperfection and their need of being perfected. Heb. 2 : 10 ; 5 : 9. The cost of leadership, tremendous as it was, had in it not a whit of substitution's price. The cost is measured by his righteousness when multiplied by our unrighteousness, the distance traveled in descending into fallen human nature and returning back to God. The factors of the problem are beyond our present measurement; can we compute their combination? The Christ himself was righteous, and the flesh he tabernacled in not only was not righteous, but is called, as it has always proved itself to be, the flesh of sin. What humiliation! in a body full of sin, whose power controlled the race he came to dwell among and save. Make Christ as sinless as you can; you cannot fancy circumstances better fitted to display his righteousness, than those the gospel story sets before us, in its doctrine of the common human sinful flesh assumed by him.

We have studied nearly every Scripture passage setting forth in any terms the sinlessness of Christ. They are fewer than the most of us were wont to think. While every one of them maintains his righteousness of spirit, it allows

the fact or possibility of sinfulness of flesh. No one questions he was righteous ere his incarnation, at his resurrection, and forever afterwards. This is just the statement of 2 Cor. 5 : 21. "For us he made him (to be) sin who knew no sin, that we might come to be the righteousness of God in him." He knew no sin before his being made the sin he had not known. After being made the sin, whatever that may mean, he came to be the righteousness of God, or we could never come to be the righteousness of God in him. Admit that "making sin" includes the treating him as if he were a sinner. 1 John 5 : 10. While iniquity and punishment, as Bible terms, are interchangeable, the treatment and the reason or the cause of it belong together. The sin of human flesh becomes that flesh's death in every one who enters it. The statement of our passage is against the theory that naught of sin adhered to Christ in incarnation. No "offering for sin" becomes the righteousness of God. We are wont to dwell upon the prior and the final sinlessness of Christ, and try to soften or explain away, by imputation theories, the intermediate sin. We agree that sin was on the Christ; can we not see it "in his body?" We seldom think of any sinfulness but sinfulness of spirit, and to this we know Messiah was a stranger. How few have made allowance for the Bible theory and statement of the actual sinfulness of human flesh. If we would understand the Bible we must let it make its definitions for itself, and, when it calls the animated human flesh "the flesh of sin," believe it means it.

We have been considering the passages before us as they bore upon the sinlessness of Christ. We have found the spirit, or the proper person, of the Christ was never otherwise than sinless. But would our study be complete without the passages which state the Christ's relations to the sin which caused his death, the sin which was the nearer, surer cause of death than any Jewish mob or Roman soldiery?

Romans 6 : 10. "What death he died, he died to sin (the dative will admit "by sin;") or, as the passage may be rightly rendered, "What died, (the body,) died by sin." "*The sin*," (the single, universal sin) Paul calls it.

Rom. 6 : 7. "He that died hath been justified from the sin." The application is (1) to Christ; (2) to every one in Christ; (3) to every one who dies. It is *the sin*, the single, common, universal state of sin, to which the writer here, and frequently, refers; the sin within the sinful flesh which dies.

Rom. 8 : 3. "God, sending his own Son, in the likeness of (the) sinful flesh, and concerning sin, condemned that sin in that flesh."

2 Cor. 5 : 21. "He made him (to be) sin."

1 Pet. 4 : 1. "Christ, therefore, having suffered in the flesh, arm ye yourselves with the same mind (or thought), for he that suffered in the flesh hath done with sin."

Col. 2 : 11. "In putting off the body of the sins of the flesh by the circumcision of Christ."

Heb. 9 : 26. "Manifested to put away sins by the sacrifice of himself."

1 Pet. 2 : 24. "Who his own self bare our sins *in his own body* to (and on) the tree."

Hebrews 1 : 3. "He made for himself purification of sins."

Hebrews 9 : 12. "Having obtained for himself eternal redemption."

We might multiply these passages by those describing flesh as weak and sinful, and by those connecting sin and death inseparably; and all of them by those which show that Christ assumed the common human flesh and came to death because he did so. The whole of them would never prove that Christ was ever otherwise than righteous in his spirit, and not one of them will let us think that Christ had other than the common sinful flesh.

Two passages in the epistle to the Hebrews claim our notice and are quoted for our private study.

5 : 13. "For every high priest, being

taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity; and by reason thereof is bound, as for the people, so also for himself, to offer for sins."

7 : 26-28. "For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens (after death); who needeth, (is not needing now,) like those high priests, to offer up sacrifices, first for his own sins, and then for the people: for *this he did once for all* when he offered up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth a son, *perfected* (by the suffering of death) for evermore."

(1) Does the writer mean to call the Christ, before his death, high priest; or not? (2) Does he not regard him as, before his death, infirm, imperfect, and in need of offering for himself? (3) Does he not pronounce the risen Christ high priest and perfect as he never was before, no longer needing sacrifice?

Finally, is Christ himself to be believed? Mark 10 : 8; Luke 18 : 19: "Why callest thou me good? There is none good but one, that is. God."

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"My Thoughts are not Your Thoughts."

These are Jehovah's words to Israel, and through that nation to the world. They are connected with the words before and after them, as witness all the "fors" with which the sentences are filled and joined. This will excuse our quoting all of them. Isaiah 55 : 8 to 13. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon. For my thoughts are not your thoughts, neither

are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fig tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

In both divine and human character and life, the "ways" depend upon the "thoughts" which fill and animate and make them what they are. And the "ways" confirm the "thoughts."

a. The human thoughts considered are unrighteous; the human ways are wicked.

b. The human ways and thoughts, as wicked and unrighteous, are the opposite of God's.

c. They are the opposite of God's, because his thoughts are absent from them, and their ways from him.

d. They are the opposite of God's because they need to be forsaken; his will never fail nor change.

e. They are the opposite of God's as hurtful; his are righteous, helpful, joy-inspiring.

The thought not God's is an unrighteous thought; the wicked way is not Jehovah's.

Not only is the absence of the thoughts of God the cause and nature of unrighteous thoughts, but their unrighteousness is deepened by the absence of his thoughts about that absence. Some may know the thoughts of God are not their own,

and yet deny or doubt their thoughts to be unrighteous; or, admitting both the absence and unrighteousness, they see no need of change, as God does, or how radical and thorough it must be. How few they are who know that full, sincere abandonment of thoughts that are unrighteous, and as full, sincere adoption of their opposites, the thoughts of God, will end unrighteousness in righteousness. God's thought of what will end unrighteous thought and wicked ways is not the common thought.

Still less is there in men the thought of God that mercy and abundant pardon certainly await "forsaking" and "return." That method of attaining to the righteousness of God is far too simple, its reward is far too great, its advocates are far too few, for it to be accounted right or reasonable or, (what so many seem to think is worthier than either,) orthodox.

In all these things Jehovah may with truth exclaim of many men "My thoughts are not your thoughts."

In any other line of human thought and life God's universal, everlasting order, binding every cause to its effect, and counting facts as facts, would readily be recognized. But in religion, facts and reason often are expected to respond Amen to faith, (so called), although in heart and truth they may be contradicting it. Yet all that any faith can safely deal in and present to us is "facts."

It is a fact, and fact it will remain, that he who quits unrighteousness and turns to righteousness sincerely, is a righteous man.

It is another fact, and fact it will remain, that only by the "faith of Christ" can we be justified. Gal. 2 : 16; Phil. 3 : 9. See also Greek original of Rom. 3 : 22 and 26.

Many will dispute the latter fact because it seems so new to them, and different from their common thought of faith "in" Christ. In Gal. 2 : 16; and Phil. 3 : 9, R. V., the rendering, although untrue, will suit them. To see how far from true it is, consult the common version, and the margin of Rom. 3 : 22 and

26 in the revision. Better yet, consult the Greek original. Even if unwelcome or perplexing, why not use the writer's language?

Sincere repentance and the "faith of Christ" alike attain the righteousness of God. "Things which are equal to the same thing are equal to each other," quite as certainly in morals as in mathematics. It is a single, common element in both which brings about the one result. Sincere repentance is the faith of Christ directed toward the former sin.

Godly men, of seemingly conflicting faiths, are aiming at the same result, the turning men to righteousness. Where they succeed, one instrument, the truth, has done the work.

Yet many men who have this aim believe, (or say they do,) that righteousness, the righteousness of God, the very thing they seek, the most they could desire and reach, not only is impossible without the thing *they* call atonement, but, if possible without atonement, would be valueless to keep the former sinner out of hell, because without atonement. The simple statement of the doctrine is sufficient to refute it. It contradicts itself. How absurd the notion that the utmost that atonement could accomplish would be worthless if atonement happened to be absent. As if they said, "New York, if reached by land, would not be reached at all, because not reached by water;" or again, "there is a hell for righteousness attained unrighteously;" as if there could be such a hell and such attainment. Yet on such a basis much theology is founded. May not Jehovah say of such, "My thoughts are not your thoughts?"

Admit the fact that righteousness, the righteousness of God, is all sufficient and the utmost possible. Admit another fact that righteousness is not attainable excepting through atonement. Two conclusions are inevitable; (1) where atonement has been absent righteousness is absent also; (2) where the righteousness is present the atonement has been present also. Are not both of

these the thoughts of God? Yet how much the latter is ignored or contradicted.

There is a righteousness of God. There is a righteousness of God for men, the righteousness of God as manifested in the human nature. It is a thing of fact, and not of reckoning or record. Let God and men account or call a man whatever they may please, and be his record what it may, "the man that doeth righteousness is righteous even as the Lord is righteous." 1 John 3 : 7.

What is the harm or value of a record of the past, if from the man himself the past itself is wholly blotted out?

When the righteous man becomes unrighteous, will his righteous record change his present character and destiny?

If the unrighteous should return to righteousness, will his unrighteous record change his present character and destiny? For God's reply consult Ezek. 28 : 19-32; 33 : 8-20.

Is not the present the completest record possible of all the past? Science says it is, and God does not dispute it.

If he who leaves his sin and turns to righteousness is righteous, why is pardon promised one who seems, in such a case, to have no need of it?

a. It is an official declaration of the fact and character of such return to God.

b. God appears to pardon as we think of pardon, and his language is accommodated to our thought.

c. The returning sinner always wishes what he knows as pardon, and the blessing he receives includes it.

d. It was the Lord who was delighted to bestow the thought and will and power to leave the sin, and such a disposition held the thought and will and fact of pardon all the while the sinner was returning. Pardon is completed when return is consummated.

e. Even with the proclamation, clear and frequent, many will not yet believe that mercy and abundant pardon are the portion of return to God.

f. What the giver of the law announces

must be what the law intends. There is the legal proclamation of the legal fact that pardon is the right of the returning.

"Forsaking" and "returning" are the sole conditions of the pardon promised; nothing less and nothing more and nothing else. It is Jehovah's thought that these would satisfy him. Has he Jehovah's thought who thinks that more is needed?

All will admit that pardon is impossible without return to God. Will all admit that that return to God will never fail of pardon? The former thought is nowhere in our text. The latter thought is everywhere and clear; but, while it is the thought of God, is it the common thought?

The promise of abundant pardon on return to God has never been rescinded. As God and men are constituted, pardon always waits on penitence, without the need of being promised or believed. But the promise, made in many forms, enlightens and encourages the penitent. Whatever form it takes, its spirit and its terms remain forever and essentially the same.

Witness Isaiah 1 : 18. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This is addressed to very wicked Israel, whom Jehovah seeks to change and bless.

a. Their thoughts, in their unrighteousness, were not the thoughts of God. Even their religious services were an abomination to him. *b.* The foremost thought of God, concerning their unrighteousness, is couched in simple language; "Cease to do evil, learn to do well." This thought of God is not in all their thoughts. *c.* In his thought, the sinful elements of character discolor it. With these removed, the character is clean again. *d.* In his thought he saw their need of coming nearer to him both in thought and fact. We may paraphrase his words. "Let us come together and compare our thoughts, that we may come to think and be alike.

Your hands are full of bloods, and double-dyed, the brighter scarlet and the deeper crimson. Think not you will remain forever guilty of your crimes if you lament and leave them. According to my thought, your scarlet sins will then become as white as snow, your crimson sins as wool."

Are not these the very thoughts and promises of God presented chapter 55, verse 9. The "pardon" of the one exactly parallels the other's "purity;" for both belong to those by whom impurity has been forsaken, for a purity as pure as if impurity had never been.

He who has the thoughts of God regards affairs as he regards them, and believes as he believes. Belief's foundation element is thought. Faith, at least, is spiritual insight. The more intelligent it is, the better. The sight to which it is opposed is only physical. He who has the thoughts of God must have the faith of God; or, rather, being in the human nature, has the faith of God when manifested in the human nature; that is, has the faith of Jesus Christ.

Sincere repentance has the thoughts of God concerning former sin. Are the thoughts of Christ the thoughts of God at all, the thoughts of God himself in human nature, and worthy of acceptance? That act and spirit of acceptance of the thoughts of Christ is proper faith "in" Christ. The purpose and result of such a faith in Christ are never less or other than the faith "of" Christ. We become disciples in the school of Christ because of our belief in him as Master of the highest wisdom; and the object aimed at is the faith of Jesus Christ; that we may love and think and act as he did, and attain his righteousness. Gal. 2 : 16.

The spirit of sincere repentance is the spirit of obedience, to which the sense of merit is impossible.

So completely foreign to and absent from the fact and spirit of sincere repentance is the sense of merit, that Jehovah thinks assurances to it of pardon and of righteousness, both safe and needful.

The spirit of sincere repentance is the

very spirit of antagonism to unrighteousness and of loyalty to righteousness, which makes and keeps the righteous God the righteous being that he is.

Every fact and thought of true and full atonement, (as it is in essence, and was manifested in the work of Jesus Christ,) are illustrated in sincere repentance.

Sincere repentance is the state and act of *spirit* only. It may and will affect the lower, outer planes of human nature, but its only and peculiar residence is in the spirit.

Sincere repentance in itself, and acting out itself, becomes or, rather, is our death to former sin and resurrection into righteousness.

A perfect being, who has never been at all imperfect, cannot make atonement; for atonement's inmost, necessary thought is that of making perfect. To make atonement Jesus Christ became imperfect, and atonement was complete when he was perfected. Whatever be their meaning, the epistle to the Hebrews frequently and clearly states the facts.

An imperfect being cannot make atonement for another. Only by becoming absolutely, infinitely perfect in his human nature could the Christ become to others the capable, producing cause in them of like perfection; limited indeed, according to their sphere and nature, but perfection still.

Making perfect the imperfect means, at least, the putting off the thing imperfect (or the imperfection,) which has not communicated any of its quality to what was perfect. The strengthless flesh need not affect the willing spirit. Through the divine in him, and through his death which put away the flesh of sin, the Christ was perfected. His present perfect human nature, with the everlasting life pervading it, received into our spirits and responded to, will make atonement for us too; that is, will make us perfect.

Aiming at perfection in perfection's spirit, after putting off and leaving imperfection, is sincere repentance. Sincerity itself is perfect, or is absent altogether. Forsaking anything unright-

eous just because of its unrighteousness, involves forsaking everything unrighteous when discovered. The spirit that repents of any sin repents of every sin.

Of the Testaments, the old alone makes any mention of atonement. In the Hebrew word the thought is that of "covering;" that which superposes, over-spreads, and leaves no spot uncovered. The notion of concealment is not present, and the notion of sufficiency is never absent. It covers perfectly, or not at all. What fails of reaching every spot is not atonement's covering.

The ark of Noah was 300 cubits long, and 50 cubits wide, and 30 cubits high. He was to cover it inside and out with bitumen or cypress. Gen. 6 : 14, 15. Would leaving any spot uncovered cover all the ark and satisfy the order? In our English Bibles "pitch" translates the Hebrew word so often elsewhere rendered by "atonement." "Thou shalt cover it inside and out with covering," be that covering pitch or cypress.

There was another ark, (this time a box and not a boat,) which must be made in length two cubits and a half, in breadth and height one cubit and a half. A lid for it was also ordered to be made. What must be its size to be a perfect lid or covering? The length two cubits and a half, the breadth one cubit and a half. That was just the order. Ex. 25 : 10-17. Nothing less would be sufficient, nothing more was necessary. Our English versions call that lid a "mercy-seat." Of "mercy-seat" the Hebrew gives no hint, but calls it lid or covering. Exact dimensions mark the covering of atonement. What is exact includes sufficiency. What is too small to cover cannot be a cover. It must satisfy requirements.

The covering of Noah's ark was certainly complete, inside and out. Complete atonement would require complete external and internal righteousness, as witness Christ's.

The lid or covering of the other ark completely covered all beneath it, both the ark itself and that within it, to which, of course, the ark would be external.

Complete atonement covers both the tables of the law, their inward spirit and their outward life, their length and breadth, their prohibitions and commandments. All admit that Christ made such complete atonement.

Atonement is severely mathematical. All the law forbids must be antagonized, all it commands must be performed, and all in proper inward spirit.

Sincere repentance is severely mathematical. All the law forbids must be antagonized, forsaken, put away; all it commands must be performed; and always in the spirit of obedience. Complete atonement's requisite dimensions are the requisite dimensions of sincere repentance. What is less is not complete atonement and is not sincere repentance.

Christ's atonement, far from being substitutionary, is the sample and the cause of what he work in others; that is, is vicarious only.

Who could abandon more than every sin, or seek and reach a more than perfect righteousness? This is all that God can ask or get or give, and this is all that he requires.

The Christ could not abandon any sin, but could and did resist temptation to the sin that others must abandon. The sin resisted and the sin abandoned are the same, and the spirit which resists and the spirit which abandons are alike the spirit of the Christ, the only spirit able and successful.

Not Christ himself could render more than full obedience or change at all the past. Not we nor he could render an equivalent for all or any of the losses of the past. The present has no surplus righteousness for us or him.

But does not the law demand perfection through and through and always, and denounce and punish imperfection? That is exactly what it does, and so exactly that the Christ could not avoid the death the sin of flesh assumed by him deserved and wrought. No one escapes the proper, perfect punishment of any sin. The law that punishes exactly every sin, and knows sincere repentance

has the life and spirit it requires, can never fail of being satisfied. It may be that Jehovah's thought of sin and punishment and righteousness does not agree with ours.

Christ shared our need of battling with the flesh and Satan, and sincere repentance shares his battling spirit.

Sincere repentance and the good it holds for us, the Christ created and communicated, and in doing so conveyed his spirit into it and us.

Sincere repentance is the spirit of the Christ directed toward the former sin. In the crucifixion of his flesh he put away the former sin, (that in the flesh he shared with us,) as in the spirit of the crucifixion he had always put away the sin the flesh would tempt him to. He then returned to God, as we return to him when by his stripes (the spirit of them) we are healed.

If Christ were dwelling in us after we had sinned, and our response to him were perfect, he would work in us sincere repentance and complete remission; the faith and righteousness of Jesus Christ.

All everlasting life is of the spirit only. Flesh and blood cannot inherit it. The spirit cannot be divided. All goes in only one direction at a time. No man can serve two masters. God knows the spirit, and may think it wholly righteous, while we think the opposite.

We have been considering Isaiah's proclamation of Jehovah's thoughts about sincere repentance. (1 : 18; 55 : 8.) Have they changed? Does the gospel contradict them? Listen. 1 John 1 : 9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

If this were all the gospel that we had, would it be wholly true? Or would it be a partial truth and, therefore, dangerous? Whatever be its truth it holds the thoughts of both Isaiah's statements.

To confess is, literally, "to say the same thing with another;" to have his thoughts and utter them. If we con-

fess our sins we say we have the thoughts of God about them, concerning their unrighteousness, the need of wholly leaving them, the pardon and the righteousness he promises to those "forsaking" and "returning."

How faithfully Jehovah keeps his promises of pardon and adheres to all the old conditions. How just in him to be unchangeable. Justice is the very order of his thoughts, his nature; what he does and what he makes. And surely he is righteous who will pardon those who come to share his righteous thought and purposes, and who will cleanse from all unrighteousness the spirit hating it.

How John combines Isaiah's promised pardon (55 : 8,) and Isaiah's promised purity. (1 : 18). "To forgive and cleanse." The gospel cannot contradict the law, and neither law nor gospel contradicts God's changeless truth. How simple both the law and gospel as the Lord announces them. The Christ was manifested to fulfil the law, not to destroy it. Every curse and every promise is exactly carried out for every one.

The law itself, indeed the whole Old Testament, is ever "showing mercy unto thousands," and announcing God as merciful and gracious and forgiving. The "mercy" seems to point to former sins which those who now "are loving God and keeping his commandments" have forsaken. The law itself is just, and its observance must be doubly just.

In the realm of spirit is a force, (primarily the life and love of God, and now the human everlasting life of Jesus Christ,) which corresponds to what is called "*vis medicatrix nature*" which, in physical disease, is always tending to restore to health. That life of God accounts for all improvement, and for all delay in final retribution. Its being righteous in itself, and seeking righteousness in all, makes righteous all its movements. Love contains and is the highest righteousness. If love and justice could conflict, the justice must obey the love or lose its life. "Love is the fulfilling of the law."

When Jehovah pardons for his name's sake, (or the sake of Christ,) the sinner coming back to him, we know the sinner's righteousness, in all its steps and consummation, had its source and nature in Jehovah. The God (or Christ) within the sinner, properly responded to, becomes the righteous ground of pardon.

The fever raging violently rages righteously, but yields as righteously to righteous treatment by physicians who respond as righteously to righteous laws of love, and honor, and acquaintance with the laws of nature. Would the heavenly physician be a whit less righteous than an earthly one, to treat and save an enemy? Must he be bribed to use his skill upon the cases most requiring it and most attractive to him?

God could not be righteous and be unconcerned and effortless to end unrighteousness in others. Whatever means he used to reach that end, success would prove were righteous.

Theologians tell us that the value of sincere repentance is to be attributed to faith. If by faith they meant the thought and feeling that compose a proper faith, they would be right. The inward spirit of that thought and feeling was the constant spirit of the Christ, and where we find them we may know that Christ has given them. They are a form, an operation and a reproduction of the faith of Christ. They may be present where the Christ was never heard of. They were often present long before he entered human flesh. May they not be present when belief in Christ, as often preached, is absent? The faith of Christ is always possible and often present, when the thought of him is absent; just as Moses was esteeming Christ's reproach without a thought of Christ.

If men believed more commonly and fully that the faith of Christ would justify them, many more of them might readily believe in Jesus Christ, for they admire, and feel they need and wish, his principles and character. But they are told that something else must be believed about him first. He has what they believe in and desire. Why not tell them

that he can and will repeat it in them if they will believe in him as able and at hand, and if they will respond as faithfully to all his efforts as he will to all their need?

Faith is man's response (in Hebrew, *Faith is Amen*) to all the thoughts of God. Sincere repentance is response to all the thoughts of God concerning former sin. Faith includes repentance which contains an element of faith.

No belief *in* Christ has any value other than it finds in reaching to the faith *of* Christ. Only those whose faith in Christ attains the faith of Christ are justified. Gal. 2 : 16. Here lies the secret of the harmony of faith and works. It is the faith of Christ that works spontaneously. There is a faith in Christ that never works and never saves.

Suppose a youth who, ignorant of any trade but anxious to acquire one, chooses one that he believes in, and becomes apprentice to a master whom he feels he can and does believe in. The master has a thought, a faith, a trade, which the apprentice wishes and endeavors to attain. Faith in the master holds the spirit of obedience to him, and at last attains the master's faith and trade. So too with Christ and his disciples. They believe in him in order to believe with him.

Remember that the faith of Christ must be the faith of God as manifested in the human nature, the faith that made him what he was in life, and what he came to be in death. The faith of Christ was active always and in all directions. Faith begins with "thoughts;" indeed, is big with them. The faith of Christ, (his thought, at least,) impels and fills sincere repentance and the human spirit's every gracious movement. Jehovah, always righteous, always righteously considers righteous any one in whom is found the righteous, righteous-making faith of Jesus Christ. Rom. 3 : 26.

The spirit of obedience is a necessary element of faith, if not the whole of it. Faith responds completely to its object and will reproduce it. What we believe in we become. John 12 : 36. "Believe

in the light, that ye may become sons of light." He who has the thought of God will come to have the ways of God. Sincere repentance holds the thoughts of God, and leads into his ways, his righteousness, his life.

Because a human thought is universal it is thought to be the thought of God. In a fallen nature is this likely to be true? May they not be few who have the thoughts of God?

In many things we have the right to doubt what all believe. Did the sun revolve around the earth when every one believed the Ptolemaic theory? Is revelation finished and completely understood because so many think so? May not the prevalent idea of the Sun of Righteousness be founded on appearances, and far from true?

Belief in sacrifice is right, but all beliefs in sacrifice, especially if universal, might be far from right. What ought to die forever? the sinner or the sin? Yet how few are thinking that the sacrifice of God (= a broken spirit) represents the death of sin, the very basis and beginning of atonement which, at least, is that which puts away the sin.

He who leaves his sin and turns to righteousness has sacrificed the animal in him, and crucified the flesh. Sincere repentance is acceptable to God as any sacrifice, as being sacrifice itself, the sacrifice that God has chosen; the reality, of which the other sacrifices were the symbols. Jehovah often tells us this, but we prefer our own ideas.

What inheres, inheres because Jehovah is the cause of its inherence. The cause and its effect inhere within each other. So much and certainly is punishment inherent in iniquity, that a single Hebrew word suffices for them both. So too in Greek. See Matt. 21 : 41. The fruit inheres in seed, and holds and reproduces seed. There may be perfect seed, and perfect fruit, and perfect stages of the growth between them. If the fruit be righteousness, there is the righteousness in every stage from seed to fruit. Sincere repentance culminates in righteousness, the righteousness of God,

which must be present also in repentance and in pardon. Given that repentance, God is just to pardon and to purify. Such is his eternal, universal order. It is the thought, the truth, of God.

What inheres adheres. It is impossible to alienate or alter it. To take away the quality destroys the substance. Punishment withdrawn from sin would end the sin. Punishment apart from sin has no existence. Of course inherent punishment can never be transferred. So too with righteousness and good. They are inseparable. We cannot have the good without the righteousness.

Where the seed is righteous and its certain fruit is righteousness, the righteousness is righteously imputed to the seed. As the fruit of righteousness would not appear did not the soil receive and nourish and advance the seed, the righteousness is also righteously imputed to the soil. It is common sense and justice to impute the fruit to seed and soil (the faith and soul of man; remembering that the imputation has its deepest ground in the reality that all the life and righteousness are of and from the Lord alone. The thought of God when he imputes is not the common thought. What is certain to appear Jehovah counts as present. We cannot know completely, or at all, the seed or fruit. Jehovah makes and knows them both. He counts the sinner righteous who returns to him.

Not only does Jehovah faithfully fulfil his promise, and maintain in justice all the order he established, in connecting both his pardon and his righteousness with a confession also his—his very nature makes the order and the promise, making arbitrariness in them impossible. The promise publishes the order, the order publishes the nature. Whether silent or unheard in promise, God maintains the order, the expression of his nature.

No force of any kind is ever dissipated. If it disappears it is not lost, but latent or transformed. Of Jehovah's word Jehovah says, "Not void shall it return to

me, but shall accomplish what I please and prosper in the thing whereto I sent it." Not only will the promise be fulfilled if the conditions are performed, but it will work its own fulfilment.

Is not Jehovah sorry when we sin? That, responded to by us, becomes in us the godly sorrow of sincere repentance. Has he not the purpose and the effort to secure return? Responded to by us they are repeated in us. Has he no satisfaction in his own success in making sinners righteous? What to him is satisfaction, is to us the joy of pardon and the bliss of righteousness.

Concerning sin Jehovah's only satisfaction is in slaying it, and substituting for it righteousness. His nature is the basis of his law. When he is satisfied his law is satisfied. So he says—how few believe it.

How certain and how awful are the sin and punishment of negating and opposing any thought of God. How certain and how happy are the righteousness and bliss of right response to any thought of God.

Righteousness is a reality, and not a reckoning of what exists not. It is what ought to be, the proper order.

The law will vindicate itself. No threatened punishment has ever been avoided save by righteousness itself; no one was ever punished who did not deserve it.

Righteousness of character will satisfy Jehovah and his law. Will it satisfy our theologians? They tell us he must satisfy his penal righteousness, before he can bestow what he delights in. Where in all his word is that his thought? His penal righteousness is always satisfied, and he is always free to work the better righteousness.

The wrath to come is wrath on sins to come, on sins persisted in.

Men's unenlightened consciences, or what they call their consciences, insist on arbitrary punishment of every sin as right and certain; not perceiving what an awful evil sin is, and how fearfully it punishes itself. Properly, the conscience, or the moral consciousness, has no con-

nection with the past. The past of physical unrighteousness may be prolonged into its physical effects, as shame, remorse, etc. These we call the voice of conscience. They might be if the present caused them. The song and state of the redeemed, reviving shameful memories, reveal no sense of shame.

It is absurd to speak of consciousness of what is past. Why not of such a conscience? If ever guilty we can never be the opposite.

"Not God himself upon the past has power,
But what has been, has been."

If guilt is properly desert of punishment, the guilty cannot fail of both desert and fact. The sense of guilt and shame for past unrighteousness, and even for the present, is no more than physical, confined to earth; for saints in heaven are ignorant of it, and devils are not devils if they have it.

Jehovah can eliminate or neutralize the poison of the past, so that it cannot be a matter of our consciousness, or perceptible by him. Will he reckon him a drunkard who reforms and hates his former sin? Has he a drunkard's hell for such a man? And what of all the round of vices, if finally and honestly forsaken? Will God remember them as punished insufficiently? However honestly and lastingly a man forsakes his sins, however satisfied and pleased Jehovah is with this result, how many theologians tell us this is not sufficient and cannot be right.

The law is magnified and satisfied, and not dishonored, when its violator learns to honor it, although eternal punishment is not inflicted on him for his past offences.

Many, questioning the righteousness of pardon for unrighteousness abandoned, and unable to deny the record of the promise, claim it is impossible for any one to "cease to do evil," and "learn to do well." Perhaps it is, but if it is the gospel helps us not. In Greek at least, to "do" is to "bring forth;" as good or evil trees bring forth their proper fruit.

See Matt. 3 : 9, 10; 7 : 17-19; 13 : 23-26; 21 : 43; Luke 3 : 8, 9; 6 : 43.

John selects this word to settle many questions. 1 Jno. 3 : 7-10. R. V. "Little children let no man lead you astray; he that doeth righteousness is righteous, even as he is righteous; he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because he abideth in him; and he cannot sin because he is begotten of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God."

Let Christians use upon themselves the standard which they use for others. He who "doeth" no unrighteousness and can not sin, appreciates the righteousness he recognizes any other person "doing" when he feels he "cannot" longer sin. Is not repentance righteousness in essence and at root? Is not sincerity the "doing's" proper spirit? He who repents sincerely "doeth righteousness," and, as sincerity is thorough, doeth all of it and reaches God. In him the devil's works have been destroyed by Christ, and nothing more is true of any Christian. The penitent, "forsaking" and "returning," has more and better righteousness by far, than he who trusts another's and is "doing" none himself; though one know not the Christ the other preaches.

The call of Christ to "follow" him respects not only every stage of progress, but the course's end. Where he went we cannot go, unless we wholly follow him. We must have his character to have his destiny. Character resides in spirit moulding conduct. Making Christ the only model makes a Christian like the sample Christ, in process and in outcome.

To have the motives, thoughts and conduct of the Christ would make us Christians. But these are more than things of record to be learned and imitated. They are still the things of Christ, in his possession and control, and matters of bestowment with and in him-

self. The honest wish and effort to attain them are responsive, purposely or ignorantly, to his earnest wish and effort to bestow them. Honest admiration of the model would develop into perfect trust in the discovered medium. Christ is not the sample only, but the source, and only source, of Christian life.

Christ is more than sample, more than source. He is substance also. In him is life which is inseparable from him. He is "Christ our life," the life itself." "He who hath the Son hath the life; he who hath not the Son of God hath not the life." All Christian life, and all the good in any one, is Christ within responded to; in heart, if not in conscious purpose. This must repeat in us the life he lived, as modified by our peculiar sphere and measure; the life he would have lived if manifested in our persons. To know this truth, and lovingly to utilize it and declare it to our fellows, cannot fail to make us better Christians, and advance more rapidly the coming kingdom of the Christ.

The only proper, useful, real, substitution is the substitution of the life of Christ for the unchristian, antichristian former life. That makes a man a Christian. No other substitution does or can, or even helps to. Sincere repentance is the infant stage; and perfect manhood is the righteousness of Christ. At every point the nature is the same; it is the life of Christ.

The substitution of the exaltation of the Christ for his humiliation, of the body of his glory for the body of humiliation, held the spirit, and became the type and cause, of like effects in us through his indwelling. The death, through which in every case the substitution is effected, is the death to sin, the very death of genuine repentance. All die because they entered life through flesh, whose ineradicable sin ensures its death. If any live the everlasting life, it is because they die to that which made them die at first. The Christ and every Christian must have died to sin to be alive to God alone. Rom. 6 : 10-11.

Substitution is complete or non-existent. We have all or naught of Christ and human everlasting life. We part with all for all of him, in full and permanent exchange. Anything he did or bore instead of us is worthless to us; for, in such a case, we may not, cannot, have it. If we cannot have his spirit of obedience, his suffering, his death, we cannot have their outcome. What was unique in him he was not made to us. How different is the common thought.

It is an error and an evil of the common thought of substitutionary sacrifice, that almost all its advocates maintain that genuine repentance has no place of value in it, and is valueless without it; when Jehovah and the gospel make eternal life begin with it and issue from it; multiplying promises of pardon and of righteousness to every one who has it. Many souls in whom the light of life was really shining, have been taught they were in darkness yet, and would remain there till the common thought was made their own.

It is an error and an evil of the common thought of substitutionary sacrifice, that it misunderstands the Christ's relation to his people as their head and part of them, and not the substitute or separated one. The fellowship disowned, but found to be required at last, needs awkward theories and endless work to reestablish it in doctrine and in practice. Why should we share *with* Christ the suffering he endured *instead* of us? Why should we do at all when all was done for us? It is easier far to teach the truth at first, than to uproot an error so congenial to the flesh. How many glibly tell, and gleefully, how many years ago they trusted and were saved; and yet they give no sign of showing, or of knowing, what a Christian is.

It is an error and an evil of the common thought of substitutionary sacrifice, that many, seeing gracious fruits in many who accept it, credit them to it, unmindful of the many who exhibit similar results while not accepting and even while antagonizing it. "Men do not

gather grapes of thorns." They grow on vines. To fasten them on trees will never prove they grew there.

It is an error and an evil of the common thought of substitutionary sacrifice, that any one who questions it, at best is counted self-deceived and antichristian; his opinions foolish, dangerous and damnable; his fellowship unwelcome, unendurable and evil; and his spirit, efforts and attainments carnal and self-righteous; even though he cast out devils in the name of Jesus, and is loving tenderly, and closely following, him.

If sincere repentance is the starting point, and righteousness the goal, where is the place of faith? At every point along the course. It is the race of faith. Has he no faith in Christ, no faith of Christ, no faith at all, who starts, and runs at all, and finishes the Christian race? Who gives repentance culminating in the righteousness of God, but Christ? The author and completer of our faith, he ran the race we run, from start to finish. From start to finish of our race he gives the inspiration, strength and mastery. He himself renews and runs again his race in us, from start to finish; we responding in our faith, and furnishing our faculties, etc., for his employment. Any one may start upon the Christian race without the need of knowing all about its origin. The knowledge of its composition, preparation and philosophy is not required, that one may eat the bread of life with benefit. Christ himself as master, is enough for all disciples. Themselves in their discipleship is all he asks of them. They believe in one another.

As one attains the thought of God (=the faith of Christ) he learns how wrong they are, and loathes and leaves unrighteous thoughts and wicked ways; and loves and seeks and has the righteousness of God. And the more he has of proper faith in Christ the more he gains the faith of Christ. What more or less than this is needful, actual, or possible, in making one a Christian, it is difficult to tell or think.

The presence of Jehovah in the hu-

man nature will account for what is novel in the gospel narrative and proclamation; for that presence is the dominating gospel fact. It is the same unchanged, unchangeable Old Testament Jehovah coming nearer, and as near as possible to men, completing all his love and wisdom planned as best for man; his essential righteousness requiring no expedient to make him righteous in fulfilling all his purposes. He entered human nature through the common, only gate, the flesh of sin. Such flesh supplied temptation through the mutual antagonism of flesh and spirit. The carnal world about him showed its native, deadly enmity to righteousness by crucifying him, but, in its seeming triumph, made him everlasting victor over flesh then put away forever after failing ever to affect his righteousness of spirit.

The Christ must die (*a*) to let (and show he let) the sin of flesh complete in him its universal work; (*b*) to put away the flesh of sin forever; (*c*) to become forever holy spirit only, able to abide in every man, and be the everlasting life of every man responding to him. Such response may be unpurposed, unintelligent and, therefore, limited; but it accounts for all the good there is in any man. Intelligent, intended and complete, it works in man the faith and righteousness of Christ.

Not all the shed and sprinkled blood of all the perfect paschal lambs in all the land of Goshen, would have warded off destruction from the first-born, if the leaven had not earlier been banished from his home. Not all the precious blood of Jesus Christ, the spotless lamb of God, not all the faith of which the human soul is capable, reposed in both the lamb and blood, would be of any benefit without sincere repentance. What the leaven represented must be banished from the heart and life, before the blood could benefit.

The spirit of obedience would comply with *all* commands. Failure anywhere would vitiate the whole. Only the circumcised first-born, in houses whence the leaven was removed, was saved by

sprinkled blood. The single element that rendered efficacious every ceremony, was the spirit of obedience. If much is made of *blood*, it is because it is the climax of obedience, whose spirit has no sense of merit and omits no duty large or small. The variety of ceremonies pointed to relations and particulars in which that spirit must be manifested, as—the former sin, the present duty and the future aim. The thought of God included quite as much and certainly the leaven and the circumcision, as the sprinkled blood.

The passover's unleavened bread suggested (1) "affliction," Deut. 16 : 3 ; (2) "sincerity and truth." 1 Cor. 5 : 8. These are just the thoughts belonging to sincere repentance.

On atonement day "ye shall afflict your souls," and "whatsoever soul it be that shall not be afflicted" then, "shall be cut off." Lev. 16 : 29–31 ; 23 : 27–32 ; Nos. 29 : 7. A ceremony so dependent on "affliction" for its spirit, satisfaction and success, must largely hold and represent "affliction's" thought.

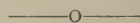
Where many ceremonies are so linked together that the spirit and observance satisfying any one of them secures the same at last for all of them, they all contain and represent "the spirit of obedience," the inmost spirit of the righteousness of God that manifests itself in all directions. The spirit of sincere repentance is the single spirit of the righteous Christ's complete atonement. In the thought and order of Jehovah, penitence includes both purity and pardon, as the seed includes its proper, certain fruit.

Not only was the sacrificial animal to be "afflicted" on atonement day, (Isa. 53 : 7) but all the people were to be afflicted with him, he in his way, they in theirs. No one was exempt, and no one was afflicted in the stead of any other.

The "sinner that repenteth" causeth universal joy in heaven. Isaiah's promised mercy and abundant pardon to sincere repentance finds its match in Jesus' story of the joy. Returning to the Lord becomes returning to the Father's house. The prodigal exchanges his de-

parture and his dire distress for "home again" and "robe" and "ring" and "shoes" and "fatted calf" and merriment. The only substitution satisfactory to God is that of coming home for distance from it ; "he is found" for "he was lost ;" "he is alive again" for "he was dead." This is Jehovah's clear and certain thought, his standard for the thought of others. Coming home becomes complete atonement.

"My thoughts are not your thoughts, neither are your ways my ways saith the Lord." It is the policy and practice of the prevalent theology to fortify its doctrines by appealing to the common judgment and the common custom, notwithstanding God opposes them as thoughts and ways of foolish, wicked men. Of all the sciences theology has most to learn, and least concern about its ignorance except to hate correction or suggestion of it. To think with God it must unlearn so much that it is easier to make its God a theologian. But God is changeless, and his thoughts the only proper thoughts for man, the only true and safe theology.



Christ's Temptations, not Theatrical, but True and Terrible.

The doctrine of the perfect righteousness of Jesus Christ has been a part of every theory of the atonement. What was his relation to the sins of men we may dispute about forever, but we all agree in saying and believing that he never sinned or wished to sin, whatever his temptations were in nature and in fact. Whatever other death he died, if any, we agree in saying and believing that he died the common death, the death of all the children, of whose flesh and blood he had partaken that he might become partaker of that death, and meet and overcome therein their enemy, the devil, who was dominating it and them. Hebrews 2 : 14. To overcome the devil in his stronghold, after meeting all the round of our temptations with resistance

perfectly successful, would imply a conflict hand to hand, complete and deadly, with the sin to which we yield so readily and often. The sin could touch and try him, but it could not trip or taint him. The touch and trial we could not avoid, nor would he; for success made him Redeemer of us all. He was attacked persistently and fiercely and with deadliest hatred, and he must at every point and moment meet and overcome the sin which came upon him at his birth, and followed him along his earthly life, and brought about his death. He must be obedient unto death or meet tremendous overthrow. If the devil ever left him it was only "for a season;" and the sin if ever quiet was preparing for another spring. The Christian world has thought but little of the multitude and weight of sin to which the Christ was tempted, and of how much sorer would our own temptations be to him who "knew no sin" before and was the holy one of God. We are inclined to question the temptations, even at the risk of proving him to be a hypocrite. Because he met and overcame the devil in the wilderness with seeming ease, we look upon the scene as more theatrical than true; the actors playing well their parts, and neither being hurt. Willing at the last to drink the cup his Father pressed upon him, we forget he had a will opposed to that which conquered. By as much as we admire the victory we ought to marvel at the conflict, and perceive that sweating drops of blood meant awful "agony," a term implying enemies and contest, quite as much as pain without them. *** "Be of good cheer, I have overcome the world." John 16 : 33. What is the comfort of these words if they are meaningless, or mean for Christ what they have never meant for us? Is this the victor's shout, or but an infant's lullaby? Can that be overcome which lays no hand upon us, or a hand that has no power? If for us there must be strain and stress and struggle in the overcoming of an enemy despising us, what was there for the leader hated heartily and feared? The world was

crucified by Christ, but not with that consent he gave to being crucified by it. Gal. 6 : 14. *** "Knowing this that our old man was crucified with him." Romans 6 : 6. How could that be crucified which was not present? How could such a thing submit to crucifixion voluntarily? That old man was something other, something worse, than mere infirmity of flesh which, of course, would shrink from pain and death, and do it innocently. Gal. 5 : 24. "They that are Christ's have crucified the flesh." Have they done more and better than the Christ, or simply followed in his footsteps as his spirit moved them?

"The likeness of the sinful flesh" in which he was; was it a likeness or the opposite? "The sin" condemned within "the flesh" of Christ, (Rom. 8 : 3), was present, or the condemnation was unreal. "The sin" to which (or, as it may correctly read, "by which") he died we are to reckon that we also died to. Rom 6 : 10, 11. We may "count" ourselves as having shared his real death, but both to him and us "the sin" could not be otherwise than real and alike, and not at all a thing of imputation. "The sin" ensures "the death," and is the same in all who die, without excepting, but especially including Christ. How well he knew the nature of them both, and how the death would number him with sinners. If we had his knowledge of them we would fear them more than now we do.

If Paul was ever "groaning," how much more the Christ was "straitened." If the children's flesh assumed by him to reach their death and enemy, was sinful flesh, how terrible the burden to the holy Christ.

The imagination of theology is wonderfully free and vivid and—convenient. It has had no difficulty in imagining the agonies of Christ to be equivalent to all the agonies of all who ever come or ever might have come to be the damned, and this although, and possibly because, the Scriptures are profoundly and significantly silent on the matter. But many scripture statements, clear and positive, of how the Christ was burdened with

the sin of all of us are shaded, softened, silenced, and resolved into their opposite. More time is given to the study of a theory without a text or possibility of truth, than to the doctrine and the fact of that which must have been, that Christ was tempted as we are, at every point excepting that of habit. Heb. 4 : 15. If at temptation's every point and stroke he put away the sin, and that temptation was our own, was it, or was it not our sin or sins that he so bore and put away.

The most of us have strange ideas of what it is to bear another's sins. We quit the realm of spirit and attempt an explanation by the laws of matter. Step aside a moment. Would not he who knows the whole of mathematics know as much about the science as was ever known or ever could be known by all the minds that ever did or ever may exist? Would not an infant dying at its birth have quite as much experience of death, not only as Methusaleh who was so long in coming to his death, but also as the whole of all the dying human race? If temptation comes to any man through sinful flesh; if all temptation came to Christ which comes to any man; would not the sin and the temptation coming on the Christ be those of all of us, and actually equivalent to all the mighty sum of man's experience upon that line? All agree that Christ could bear and put away the sin of all of us without transgression of his own, whatever be our theory of the atonement. The universal sinfulness of universal human flesh betrayed him to his death. The Jews and Romans putting him to death, were giving up their members to the service of the sin within them.

We are wont to think that others cannot have like temptations with ourselves, so various are our characters and circumstances; and we shrink from thinking that Messiah could be tempted like as we are. But we are able so to classify our own temptations as to frame a theory to make us all alike exposed to them; why can we not for Christ's experience of all of them? **** There is a sense in

which we all have one temptation, and the Christ had that temptation. Its root and trunk are single, be the branches few or many. If that root be sinfulness of any kind, at any point, in any measure, it was just the same for Christ. Neither sinful flesh, nor any possibility or fact of being tempted by it, is transgression. A holy spirit may inhabit sinful flesh. If the single quality of sinfulness in human flesh, with all its many works and movements, is denominated "sin" or "sins," how certain is it that the "sin" or "sins" belonging to the race were on the Christ; but never did he yield to them.

There is a sense in which the sin or sins may be upon the holy, through the earthly life; but not beyond it. The Scripture marvel is that one so holy as the Christ, so free from sin of spirit, could be numbered with the sinful. Many doubted and denied the incarnation; judging sinful flesh and sinful death to be impossible to God. 1 John 4 : 3. We know that Christ was tempted of the devil; and the world was overcome by him; why may we not believe that at the other point, the flesh, he was assailed and overcome? How could the devil and the world attack him or approach him, saving through the flesh? Why should we minimize the power and extent of his temptations, and insist that they were different from ours in nature? It is the largest item of his priesthood's value, that in all temptation he can sympathize with us and succor us. The very essence of the gospel is the proclamation of his fellowship with us, and of his call to us for fellowship with him. Only at transgression's point can he be separated from us, for he never sinned; but that supplies his power to succor and to save. **** Ability to sympathize with those who feel temptation as temptation, can be reached without companionship in guilt; indeed can only so be reached, provided the temptation has been real to both. He knew temptation best who fought the battle through and won. The truest sympathy is based upon a fellowship of spirit and experience; but it may be questioned if the wicked know it,

since their inmost spirit must be selfishness, a thing presumably incapable of sympathy. While the sympathy of Christ is given to other righteous persons in temptation, and while their relation to temptation is not that of wicked men, it would be difficult in theory and in experience to discover any fundamental difference in temptations. James 1:14. "Each one is tempted, by his own desire allured and dragged along," Gal. 5:24. "They that are Christ's have crucified the flesh with the desires." Some desire or, stronger yet, some will of his, was holding back the Christ from doing all the will of God. "Not my will, but thine be done." What would distinguish this desire from like desires in us? Was not the cross a picture of the Christ's and Christian's voluntary crucifixion of the flesh with the desires?

Gal. 6:1, 2. "Brethren if a man be first to get into some trespass, ye who are spiritual such an one restore in gentleness's spirit, looking at thyself lest thou be tempted also. One another's burdens bear, and so fulfil the law of Christ." The "trespass" has the form and flavor of carnality as Paul regards it. They who walk according to the spirit, are to bring again to proper order those who start to walk according to the flesh, who fall into carnality. While the former may not follow them in fact, the latter are to be regarded as preceding those who may at last be tempted. ("Proleptic" is the term in Greek.) For every one is burdened with the flesh (2 Cor. 5:4) through which temptations reach us. When one has fallen under it let others lift him up at once, considering that they may also fall and need a helping hand. This is just the law of Christ; his principle and habit. He could not come into our sinful flesh and not assume our burden with us. How heartily he helped his fellows. Removing burdens of disease, deformity and death by virtue poured into the flesh, he showed how he could lift the burden of carnality from

spirits groaning under it. Keeping steadily the cross in view, and knowing well how much depended on his faithfulness, he helped his fallen fellows, both because he came to help them, and because he felt himself the burden they had fallen under. "Surely he hath borne our sicknesses, our sorrows he hath carried." "The Lord hath made him sick" with just the sickness at the root of ours. He was with us "a son of death," when first he entered human life. His sympathy with us was perfect and complete because he was our fellow. He could not keep from helping all who would permit him. Every one who has his spirit must have sympathy and help for all according to his opportunity.

"They know not what they do," but well I know. How that knowledge multiplied his burdens and increased their weight. The sympathy of Christ accounts for all he bore, and what he bore explains his sympathy, without resorting to imagination to interpret Scripture by unrighteous fancies. Christ was not a moment unloved by God, alone, forsaken. We are sometimes tempted to believe we are forsaken, and the flesh asserts its sense and fears. But in us and him the loving, faithful spirit never fails to cry, "My God, My God," however flesh may cry against it, "Why hast thou forsaken me?" "Though he slay me I will trust him." Messiah's love and righteousness were tested every way that ours have ever been, and his temptations were not less in number and in might than ours, but doubtless far beyond them. How sensitive his spirit must have been to them; not entertaining them, but loathing and resisting them. We have been fancying that he was free from them. Let us reverence the Scriptures more, and credit them with meaning what they say, when they proclaim his perfect sympathy with us in all temptation. How he could be tempted need not trouble us till we have learned how he could ever love us so.

Was the Likeness Partial Only, or Complete?

Romans 8 : 3. "God having sent his own son within (the) likeness of (the) flesh of sin and in relation to (the) sin, condemned the sin within the flesh ; (4) in order that the righteousness (A. V.) (or ordinance R. V.; margin, requirement) of the law should be fulfilled in us, who not according to (the) flesh are walking, but according to (the) spirit."

Hebrews 2 : 14. Therefore since the children have partaken-of (the-common) flesh and blood he also with-a-parallel-and-equal-movement-and-result, with (them) took hold of them (*i. e.*, with the children shared the flesh and blood), that through the death (of flesh) he might annul, destroy or bring to nought the (one) who had the power of the death (of flesh), that is, the devil."

1 Peter 2 : 24. "Who himself the sins of us bore in the body of himself upon the tree, that (we) becoming separated from the sins (in death to them,) to the (resulting) righteousness might live."

2 Peter 2 : 6. "Having reduced to ashes Sodom and Gomorrah (God) condemned (them) with an overthrow." This shows that condemnation may extend to and include the execution of the sentence based upon it. The condemnation of the sin within the flesh of sin would be complete in the destruction of the flesh and sin in death.

God, in righteousness and in a certain, changeless, lasting constitution, links the right with good, the wrong with evil. The wrong will work the evil and the right the good, according to the constitution God established. His love and righteousness and might secure the operation of the laws originated by them. God pronounced the curse of death of which the devil has the power. The nearest cause of death is sin; the first, the law of God. By the will of God mortality and sinfulness belong together in the sinner and in that which dies. The mortal flesh is sinful and the sinful flesh is mortal, and the union of the sin and death reveals the reign of law, al-

though the sin be reigning in the death. The law which says that sin must reign in death must be superior to the sin.

To walk according to the spirit one must cease to walk according to the flesh. What the law pronounces to be righteous will, in him who walks according to the spirit, be fulfilled, for he has ceased from what the law condemns and finds delight in doing what the law approves. To live to righteousness we must be separated from our former sins by death to sin. To secure that we should walk according to the spirit, having ceased to walk according to the flesh, (it is declared that) God condemned the sin within the flesh of sin assumed by Christ in whom we were and came to be. To secure that we should live to righteousness, when separated from our sins by death to sin, (it is declared that) Christ in his own body bore our sins upon the tree. What connects the cause with the effect is not at once apparent and requires investigation.

Remember that the flesh (the *sarx*) of which the Bible speaks, is organized and animated, having its affections, mind and members. The human flesh is mortal, and the Bible says that this mortality is due to sinfulness within the flesh itself. This quality or element of sinfulness is not described particularly, but its presence is asserted frequently and clearly. It is peculiar to the flesh, is never absent from the flesh, and ceases with the flesh. Carnality is mortal. Mortality is carnal. And both of them are sinful. If our thoughts of flesh and sin are not the Bible's, we must let the Bible have and use its own, and not insist that ours belong to it. What the Bible means, not what we think it ought to mean, is properly the object of its study.

Human flesh, in dying, ceases to exist as flesh (or *sarx*), and with it ceases every quality and element it formerly possessed, especially its state of being sinful. Even if that state remained, the spirit separated from the flesh would not be interested in it. Death destroys the flesh and, with the flesh, the sin within it. This is just the statement of our leading

text. God condemned, that is, destroyed, the sin within the flesh of Christ, and he, at least, no longer walked, in any sense, according to the flesh, but being spirit only, and a holy spirit, walked according to the spirit. Our sins which Jesus bore upon the tree were in his "body," and the death which separated from the body, so containing sin, his holy spirit, separated him at least from all the sins he had been bearing, and his spirit lived to righteousness alone, without the presence and the burden of the sin, without the need of constantly resisting it.

We ought to ascertain and keep in mind the *spirit* of the Christ in his relations to the sin his flesh was holding, to the sin he met and conquered. Sin as sin would be antagonized by such a spirit. He would be insensible to its allurements, as a corpse to what affects the senses of the living, as the spirit he dismissed to that which lingered on the tree, that which had been the flesh of sin. There is a double death in every death. To each other both the body and the spirit die, unable longer to respond, the separation being so complete. The spirit lives, but its relation and connection with the body cease as certainly and much as if itself were dead. Paul declares of Christ "what death he died, he died to sin, once for all." Rom. 6 : 10. No one can die to that to which, in any sense, he never lived. Peter says he "ceased (had pause and rest and peace,) from sin." 1 Ep. 4 : 1. And from the death of Christ to sin, both Paul and Peter argue and exhort that Christians too should "die to sin." The follower must trace the steps and have the spirit of the leader. The righteous spirit that has never yielded to temptation, and the righteous spirit which refuses to repeat the former yielding, are the same, the single righteous spirit of the righteous Christ. Manifested in the flesh of sin, and in relation to the sin of flesh, that spirit may be said to die to sin, "the sin;" as Paul so often calls the sin of flesh. This found its clearest, fullest, illustration in the death of Christ, whose righteous

spirit then had full and lasting separation from the flesh of sin with which it had been linked so long. In the earthly life, however righteous be the spirit, it has much to do with sin both positive and negative; not yielding any member to the service of the sin of flesh, but yielding all of them as instruments of righteousness to God. When death has freed the righteous spirit from the flesh of sin, there is no flesh for sin to dwell in, and no sin of flesh to tempt the spirit. Christians died to sin, as in the Christ when he was crucified; as in the spirit of the Christ they honestly lamented and forsook their sin, refusing longer to supply it with their life. While lingering in the flesh of sin they are to reckon that they died to sin when Christ did. Sincere repentance has the spirit of the death of Christ, a death in which the righteous spirit parted from the flesh of sin forever. All human spirits part from flesh and from its sin in death, (Rom 6 : 6); but only righteous spirits, dead to sin before the sin is dead, are freed forever from all sin by death. No death but death to sin can rectify unrighteous spirits. After going down to death the spirit finds no sin of flesh to which it then can die, and what it is it then remains forever.

The only difference in mortals when they die is in their quality of spirit, righteous or unrighteous. The flesh, the sin within the flesh, the death of both the flesh and sin, must be alike in all. It was the spirit of the death of Christ that made it what it was; and none can share his death and resurrection while they lack his spirit in them. The thief, confessing sin with proper spirit, died that day with Christ, and with him entered Paradise. The two were done with sin together, and together lived to God, uniting in the righteous spirit all whose source was in the Christ. That righteousness of spirit renders righteous resurrection certain.

The proper Christ was spirit only. At and after death he certainly was spirit only. His present sphere is spirit only. He can be in us and we in him, in spirit

only, in community of spirit only. Rom. 8 : 10, "If Christ be in you (it is only possible because) the body (of the Christ) is dead because of sin, but the spirit (of the Christ) is life because of righteousness." Christ died to sin and lives to God (alone), that we should die to sin and live to God. The result is brought about as he bestows and we admit his spirit. We prove we were and are in him, as we possess the spirit of his death and resurrection. We know the purpose and result, the cause and the effect, and know that they belong together; but we need to know by what they are connected. We believe in Christ that we may come to have the faith of Christ, the only faith which justifies and brings about justification, (Gal. 2 : 16; Rom. 3 : 26), and repeats his resurrection life in us. If we have the spirit of the Christ, we will repeat his life and death and resurrection. The spirit of the Christ who died to sin and lives to God, received, responded to, and operating in us, will effect our death to sin and life to God.

The death and resurrection of the Christ were meant to be repeated in the Christian in the spirit and the fact of them. Their spirit filled his earthly life and brought about their fact. What the Christ would reproduce in us had in it naught of substitution. Was he raised again instead of us? He died instead of us no more than he was raised instead of us. "Who for us died and rose again." 2 Cor. 5 : 15. The body's death he could not die instead of other mortals. His death to sin he could not die instead of that which we must die if we would live forever. His final life to God he could not live instead of that at which we aim, to which we come, in which we are. He was separated from us only in divinity peculiarly his own, and in transgression only ours. At every other point he shares with those he saves by substituting what he brought to them for what they brought to him. They gave him flesh and sin and death. He gave them spirit, righteousness and life eternal.

But assertion is not proof or argument. Many cannot, will not, see the Bible teaching that the quality of being sinful is a property of human flesh. And many others, both intelligent and honest, while admitting that the Bible doctrine of the sinfulness of human flesh is full and clear, are loth, not only to believe that Christ assumed that sinful flesh without diminishing its sinfulness, but also to investigate the matter. We have, say they, the flesh of sin, but he was only in the likeness of that flesh of sin, and is presented to us often as the sinless Son of God. They cannot define the likeness but they claim that it is not identity, as lacking that essential feature, sin. They admit a likeness, but they champion unlikeness.

What if Paul had written "likeness of the flesh," would he have meant unlikeness? When he says, Phil. 2 : 8, "in likeness" does he mean unlikeness? Had he so written and intended how he would have helped the early heretics who claimed that God, the spiritual and infinite, could not be manifested in material and finite flesh; that God, the holy one, could not be manifested in the flesh of sin. To them the human nature of the Christ was semblance only, not reality. John has written much about the real flesh of Christ, and Paul, the boldest of the Bible writers, does not hesitate to call it sinful flesh. They dealt with facts and had no theory or system to uphold and fear for. Modern orthodoxy wondrously resembles ancient heresies—in spots.

The flesh in which the Christ was sent was "like" the common human flesh of sin; his errand was "concerning sin;" the consummation of that errand was the condemnation or destruction of that sin within that flesh; and yet, forsooth, his flesh contained no likeness to the flesh of sin! If either flesh or sin were missing, there could be no likeness to the sinful flesh. If both were present any one would recognize the likeness.

But if the flesh in which the Christ was manifested was the common human

flesh of sin, why has the writer chosen to describe it as a likeness, and omitted to declare they were the same? (a) That may be his manner of declaring the identity. The verb is often used with just that thought. (b) He may have found identity in spirit, and selected "likeness" as the fittest term for that. If so, he had especially in view "the sin," the only thing of spirit in the flesh. (c) In one respect at least, the flesh of Christ was not the same with all the other human flesh of sin. The sin which dominated all the others never dominated Christ. "Tempted like as (we are, yet) apart from sin." This would be sufficient difference to change identity to likeness. If we are ever tempted by the sinful flesh, the Christ was likewise tempted; which would be impossible if he had not that flesh and sin. That sin condemned his flesh to death, but never touched and could not taint his spirit. The sinful flesh in which he tabernacled never came to be his tyrant.

In his epistle to the Romans Paul has four times mentioned "likeness," every time in like connection; with, presumably, a like idea. Romans 1 : 23 : "A likeness of an image of corruptible, etc." Romans 5 : 14 : "The likeness of the transgression of Adam." Romans 6 : 5 : "The likeness of the death of him." Romans 8 : 3 : "(A) likeness of (a) flesh of sin." In every case it is the likeness of a double subject or original, whose double quality controls it; not an image only, but an image of corruptible, etc.; not transgression only, but transgression only Adam's; not the (common) death, but that of Christ; and not the human flesh (like that of righteous Adam), but the human flesh of sin. Not a single but the double quality of the original, affects in every case the likeness, which respects the sum and not a portion of the features. The likeness quite as much respects the sin as it respects the flesh.

Romans 1 : 23 : "A likeness of an image of corruptible men." The evil of the image lay in its relation to corruption. The thought or quality or spirit

of an image lies in what it has of likeness. It is an image as it is a likeness. Lack of likeness makes an image non-existent. Whatever else it may be, it is not an image save through likeness. Likeness is the very spirit of an image, giving being, character and force. Here, at least, the likeness holds the thought of inmost spirit. The "likeness" is contrasted with the "glory" as a thing of spirit.

Rom. 5 : 14. "Death reigned from Adam unto and including Moses, even upon them who had not sinned upon the likeness of the transgression of Adam." Transgression is the action of the spirit in its conscious, purposed violation of familiar law. From Adam down to Moses no one could transgress exactly like the first man who, from perfect innocence, and in the face of clear commandment, introduced both sin and death into the world. Deservedly, and of necessity, the doom of death was visited on such transgression. And yet that doom was also visited on those who could not so transgress. No one could sin exactly as he did, in the form and spirit; and the sin of Adam was impossible to any other, as its circumstances and relations could not be repeated. Yet the death that followed his transgression reached his progeny, though that transgression could not be repeated by them. To sin upon the likeness of transgression is to reproduce its every feature; spirit, form, relation. Only infants may be meant, who were unable to transgress at all; or it may be meant that no one sinned in violation of familiar law as Adam did. But whoever may be meant they could not sin exactly as the first of sinners. Any repetition is a likeness, as not being the original although exactly like it; is a likeness by as much as it contains the primal spirit. In this passage "likeness" is identity, in every, or in any part.

Romans 6 : 5. "For if we have been planted together in (R. V., united with (him) by) (margin, or, united with) the likeness of his death we shall be also (in (R. V., by) the likeness) of his resurrection." Much as immersion may resem-

ble and suggest a burial and resurrection, Paul does not refer the "likeness" to the rite. The "likeness" of the death and resurrection of the Christ is that in them *beyond and over* ordinary death and resurrection, but at all points parallel with them; their inmost spirit, which includes the separation of the spirit, from association with the flesh, into the state of spirit only. As to Paul the human flesh would always mean the flesh of sin, the separation from it would be "death to sin;" and any state beyond it would be "life" and "newness." He is arguing for "newness" in the life of Christians; newness always meaning *spirit's* quality. Rom. 7 : 6. The Centaur, man and horse, would go without division anywhere. So would the person, head and body. The word translated "planted" and "united with," implies a vital union so complete that separation is impossible. The whole must go together everywhere. The Christian having gone with Christ, or in him, down to death, would go to resurrection also, necessarily; and if the death was "like" to "death to sin," and "resurrection" "like" to life eternal's "newness," in that "newness" he should walk. Whatever "likeness" means, or may refer to, into it the Christ had gone, and those united with him could not fail to go. Or, if what the death of Christ is like, has brought about the vital union with him, how much more and rather would the likeness of his resurrection. Or, if the vital union is itself, or brings about, the likeness of the death, how can it fail to be or bring about the likeness of the resurrection. At any rate, the likeness cannot be unlikeness; and its value must depend upon the quantity and quality of likeness, not upon the lack of it. The inmost *spirit* of the death and resurrection must be very *like* them, and in that the Christian must be like the Christ. We cannot die at once with Christ upon the cross, but we may have the spirit of the crucifixion, the spirit of Messiah in his death to sin, and so may have the likeness of his death, a thing of absolute identity so far as spirit is concerned, and yet a thing of likeness as a

thing of reproduction. They are alike who have the same, the single, spirit. The "symphysis" of Christ and Christians in the "likeness" of the death and resurrection of the Christ, is far from making "likeness" mean unlikeness, for in that very "likeness" Christ himself was actually dead and raised, whatever be the fact or meaning of the "likeness." All the indications are of positive and unmistakable identity, unless the symphysis is that of Christians only, which is not suggested.

And now we come again upon "the likeness of the flesh of sin." "The likeness of the image" was the likeness of corruption's image only. The likeness of transgression was of Adam's only. The likeness of the death was only of the death of Christ. And the likeness of the flesh referred to can be only that of sinful flesh. The "likeness" had existence in the image, in transgression, in the death and in the flesh; and had relation only to corruption, Adam, Christ and sin. In the flesh of Christ there was a quality or element which made it "like" the common human flesh of sin. How the presence of that quality or likeness can consist with utter absence of it, only theologians can imagine. They tell us Paul has written "likeness," meaning us to understand unlikeness; that the likeness may extend to flesh but cannot reach the sin; in short, that Paul has meant the opposite of what he said.

The common thought of "likeness" does not justify conclusions of unlikeness. To say that one is "like" another does not necessarily suggest unlikeness any where. So far as likeness goes there is identity of quality; and thoughtful, honest minds can trace the parallel. So far as one is like another they are both alike. Even where there seem to be degrees of likeness, as when one is heavy and the other heavier, all the likeness is in equal heaviness. Any variation is unlikeness. One may weigh one hundred pounds, the other only eighty. As to eighty, there is likeness; as to twenty in excess of eighty there is none. But both may be alike in being heavier

than one of seventy; but with any, weightless thing they could not be compared, and likeness would be absent. If the flesh of Christ had in it nothing of the quality that makes the common human flesh the flesh of sin, it could not have the likeness of it. That the likeness is asserted and the measure of it not defined, would indicate identity or perfect likeness. That Paul should use a term of fellowship as to the Christ and those he came to save, is right in line with all the Scriptures. The limit to the "likeness" here described, is in the "flesh of sin." The sin was in the flesh, and nothing is affirmed of spirit. Already Paul had called that sin "the sin," and thirty times in this connection. (Rom. 5 : 12 to 8 : 3, excepting 5 : 13 ; 6 : 14, 16 ; 7 : 8 ; 7 : 13 ; 7 : 25 ; which speak of sin more generally.) And here he makes the flesh of Christ so very "like" the "flesh of sin," that God was able to condemn (*i. e.* destroy) "that sin within that flesh." How could that condemnation be effected if the likeness of the flesh of sin was that unlikeness which theology insists upon.

A study of the Bible words, in form and meaning like the one we render "likeness," will assist us to its meaning. Homothumadon, "likeminded" or "with one accord." Acts 1 : 14 ; 2 : 1 ; 2 : 46 ; 4 : 24 ; 5 : 12 ; 7 : 57 ; 8 : 6 ; 12 : 20 ; 15 : 25 ; 18 : 12 ; 19 : 29 ; Rom. 15 : 6. Homoiazo, to be like, resemble, or agree. Mark 14 : 70. Homoiopathees, of like passions, Acts 14 : 15 ; James 5 : 17. Homoiotees, likeness, similitude. Heb. 4 : 15 ; 7 : 15. Homoioo, to make like ; Acts 14 : 11 ; Rom. 9 : 29 ; Heb. 2 : 17. Homoioma, likeness ; Rom. 1 : 23 ; 5 : 14 ; 6 : 5 ; 8 : 3 ; Phil. 2 : 7. Homoiios, adverb, in like manner ; Matt. 22 : 26 ; 26 : 35 ; 27 : 41 ; Mark 4 : 16 ; 15 : 31 ; Luke 3 : 15 ; 5 : 10 ; 5 : 33 ; 6 : 31 ; 10 : 32 ; 10 : 37 ; 13 : 5 ; 16 : 25 ; 17 : 28 ; 17 : 31 ; 22 : 36 ; John 5 : 19 ; 6 : 11 ; 21 : 13 ; Rom. 1 : 27 ; 1 Cor. 7 : 3 ; 7 : 4 ; 7 : 22 ; Heb. 9 : 21 ; James 2 : 25 ; 1 Pet. 3 : 1 ; 3 : 7 ; 5 : 5 ; Jude 8 ; Rev. 8 : 12. Homologoumenos,

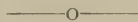
reasoning alike. 1 Tim. 3 : 16. Homoteknos, of the same trade. Acts 18 : 3. Homou, at the same place or time. John 4 : 36. Homophron, of the same mind. 1 Pet. 3 : 8. Even the likeness of comparison and parable is based on actual equality of circumstance or feature. Matt. 11 : 16 ; 13 : 31 ; 13 : 33 ; 13 : 44, etc. 7 : 24 ; 7 : 26 ; 11 : 16 ; 13 : 24 ; 25 : 1, etc. John 8 : 55. "If I should say I know him not, I shall be a liar *like* unto you." The careful, honest study of the passages reveals no case of "likeness" with the meaning or suggestion in it of unlikeness. Acts 14 : 11. "The gods, having become like men, are come down to us." How complete the likeness !

Nothing but the exigencies of a system of theology which needs the opposite interpretation from the obvious and necessary one, explains the strenuous efforts to transform "the likeness" into the opposite unlikeness. That the absence of a quality should constitute the basis of a likeness to its presence, is but one of many like absurdities in much theology, absurdities which tell against the many precious truths it holds.

It is more than probable that every time that Paul has used the term we render "likeness," he has meant the thing to which the thing of which he spoke was like ; the spirit represented by the outward form. The "likeness" of the image of the men and beasts would be the men and beasts themselves, their inmost spirit, or the "animal" in them. The "likeness" of transgression would be that transgression in the inmost spirit of its violation of commandment. The "likeness" of Messiah's death and resurrection would be what they were in inmost spirit, death to sin and resurrection into life to God. The "likeness" of the sinful flesh would be at least its sinfulness, its inmost spirit. The "likeness" of men, Phil. 2 : 7, would be their human nature, as distinguished from the "fashion" (2 : 8) or external of it where "humiliation" is inevitable. Not only does this sense of "likeness" hold im-

portant, well known truth, but it agrees with all the sense of all the passages, their text and context.

If the "likeness" of the flesh of sin is sinful flesh itself in all its state of being mortal; if we know that death destroyed Messiah's flesh; shall we not look for sinfulness where that mortality existed, and are we to hesitate or wonder at the declaration that the state of being sinful was condemned (*i. e.*, destroyed) when flesh, the sinful flesh, sank down in death? God—"condemned that state-of-being-sinful in that flesh." See Greek. Note the argument's conclusion. "That what-the-law-declares-is - righteousness might be (or, so it is) fulfilled in us (who are in him,) who, not according to the flesh (by him put off,) are walking, but according to the spirit (which he came to be when flesh was put away by him in death.)" Likeness certainly is not unlikeness. Paul inclines to make it more than similarity; and we can see that inmost spirit has complete identity.



What is Vicarious cannot be Substitutionary.

These words are far from being synonyms in English; as in Latin, whence they sprang, they never could be. No language needs or uses native synonyms. For the single thought the single word suffices. Another word suggests another thought. Imported words, which nearly match our native words, supply the seeming synonyms we find.

That such a science as theology has chosen to regard and use the terms vicarious and substitutionary as synonymous, is very far from justifying such a choice. That which deals with systematic truth should be exact, and far from the appearance and the possibility of error. It is not intelligent or honest when it makes "vicarious" and "substitutionary" synonyms, and makes "benevolent" another. Custom will not make the false the true.

One thought is common to the words, that of representation. To this, perhaps,

is due their frequent use as synonyms. But representation is of many kinds, and under different circumstances, and for various ends. The words themselves, as representatives of thoughts, are different in form and source, and must be representing different original ideas.

The words are adjectives. Their difference in meaning is perceived more clearly in their nouns. A vicar differs largely from a substitute. The one is not the other. Each is a representative; each represents a principal. The powers and duties of the principal become the representative's, so that, in that capacity, he is and acts as if he were the principal.

But there are characteristic differences in the manner of representation. *a.* Properly, a vicar is and acts as vicar, only in the absence of the principal. But the presence or the absence of the principal has naught to do with the position or the action of the substitute. *b.* Nothing that the vicar is or does as vicar, frees the principal from any obligation to perform the same when he is present. But to accept a substitute for him releases him from every obligation. *c.* The principal continues to be held responsible for what the vicar does, but his responsibility will cease when any substitute for him is chosen or accepted. *d.* The relation of the vicar to the principal is temporary, but the substitute's is permanent. The vicar might be called a temporary substitute, the substitute an everlasting vicar. *e.* What the vicar rightly does reveals the duty of the principal, and is, on that account, exemplary. But nothing done by an accepted substitute concerns the principal as such.

A competent and zealous teacher may be absent for a season, during which another takes his place and duties. On returning he resumes his place and work; so alternating with his representative or vicar. What the vicar did that was correct and advantageous shows, so far, the very duty of the principal, and is, so far, for his example. The earlier obligation of the principal is represented and inten-

sified by what is righteous in the vicar's action. But if, for any reason, any principal should be removed from his position and a substitute installed, the duties of the principal, his relations to the office, cease. What the substitute may do correctly may reveal what would have been the duty of the principal; but all the obligation of the principal, as such, has ceased forever, even if the substitute were idle, blundering or vicious.

How many think Philemon 12 teaches substitution. "Whom I would have retained with me that *in thy stead* he might have ministered unto me." Examination proves that all the ministry intended would have been vicarious. Gladly, righteously, Philemon would have ministered to Paul if present, but his absence at Colosse hindered. Onesimus, his slave or servant, was with Paul at Rome. The ministry, which would have been Philemon's part and pleasure had he been in Rome, Paul sought to have Onesimus perform as representative or vicar of Philemon. Nothing that Onesimus could render would excuse Philemon from the best that he could render were he present. The best Onesimus could render would have been Philemon's duty, an example for him. There would have been no shifting of the obligation, such as substitution points to and requires.

Substitution has its illustrations in the Bible. Matt. 2 : 22. "Archelaus did reign in Judea *in the room* of his father Herod." The death of Herod ended for himself the duties and the honors of the king, which then belonged to Archelaus who would reign in Herod's stead. But the "anti" of Messiah's "ransom," (Matt. 20 : 28; Mark 10 : 45), is of such a sort as makes the "many" *fellows* of Messiah in the work of ransoming. 1 John 3 : 16.

When one is drafted to do service as a soldier, and a substitute has been accepted for him, all the obligation of the former ceases, just as if he had completed all the service, or had died upon the field of battle.

The all-important question is, was

Jesus Christ our vicar or our substitute, or was he both of them? Here and now he might be one, and there and then the other; but the time and place for being both at once could not be found. Where he was our leader he could never be our substitute. Separation is implied in substitution, and where fellowship begins the substitution ends. Where we must follow or have fellowship with Jesus, substitution never had an entrance, never could exist.

In how many ways and at how many points was Christ our vicar. As the Son of Man, the archetypal man, the head and representative of all in human nature he would be and do and bear "for us," exactly "as if he were we," as well as "for our benefit." He did and suffered all the will of God. This always was and is and will be both the duty and the pleasure, as it is the nature and the spirit, of his people. It is not the less but all the more their duty since he did it "for them," as if he were they. His work was their example and not their exemption. As they have his spirit they will share and show his life. According to their sphere and measure his indwelling life will lead them where he went, impel them to his work, and make them what he was.

Crucifixion, burial and resurrection with the Christ are not the things of imputation they are thought to be, but facts of nature and experience on which to base our reckoning. The inmost spirit of the facts is common to the Christ and Christians, and the potent fact of fellowship of spirit will account for all the common outcome. We died with Christ as in him then in potency. We died with Christ when we received from him the spirit of his death. His spirit and his life received by us repeat in us his spirit and his life.

The ground and force of Christ's example are in the vicarious elements of his redeeming life and work. Righteousness is equally the duty of the principal and of the vicar. What our true vicar did we too must do, or prove he was, for us at least, no vicar. Where

the principal must do and meet the same as he who represents him, there will be vicariousness; but substitution is impossible. Example's farthest reach is to identity of spirit. Only he who has the spirit of the Christ is his. That spirit will include and reproduce the love, the thought, the life of Christ according to the circumstances and capacity of the receiver, but omitting not a single element. The doctrine of the Holy Spirit has been made to hide the doctrine of Messiah's spirit, which the Holy Spirit is declared to give to those receiving him; ignoring or antagonizing what is clearer, larger truth, that Christ can only be received as we receive his spirit. The distinction is an obvious one and fundamental.

Some one will ask, was not the death of Christ for us his death instead of ours, and therefore substitutionary? Oh questioner, have you considered fully what you ask? What are you meaning by the death of Christ; the death of what was physical in him, the death of what was spiritual in him, or death eternal? It is probable that you are thinking only of the death of what was physical in Christ, what common people mean by death. If he died the common death how could he die it in the stead of those who die the same? If, as many theologians say, he died the death of what was spiritual in him, how could he die that death instead of those who, as they tell us, were already spiritually dead? We need not consider his eternal death, as no one thinks he suffered that at all. The inherent punishment of sin he could not suffer in the stead of others. Have you ever noticed that the death of what is physical in man is an inherent, universal punishment of sin, which all who enter sinful flesh must share? How is substitution possible in what is universal and a matter of the fullest fellowship?

But was not the death of Christ instead of the eternal death of the redeemed and, therefore, substitutionary? (a) The Scriptures nowhere say so. So large a doctrine ought to have at least one word of Scripture. (b) Only what

avoids for us our dying in our sins averts from us eternal death. That only "death to sin" could do. The cause precedes, and must precede, effect. (c) He who has *eternal* death cannot receive eternal life. Otherwise "eternal" would not be eternal. (d) Medicine compounded and administered to save from death, is not a substitute for death unreached. (e) Can the death to which all come, be substitutionary in the case of any one of them? (f) Can what a benefaction costs the benefactor be regarded rightly as equivalent to all the evils which the benefactions ends or keeps away? There is a kind of stead in "cost," but not the stead of substitution. (g) Is the benefactor truly, or in any sense, the substitute of him he benefits? If one should plunge into a flood to save a drowning man, how much would he become the substitute of him he rescues? In benevolence, (unless the helping one becomes a substitute or vicar,) neither substitution nor vicariousness is present. It is worse than unintelligent, it is dishonest, to announce benevolence itself as substitutionary and Messiah's sacrifice as substitutionary through the very love which filled it. (h) All the death that Jesus died was that of what was physical in him. Who means to say that such a death was the exact equivalent of that eternal death which in its absence would have come to every one? But if its spirit was the spirit of the "death to sin" which keeps us from eternal death, the preparation of the remedy was not its substitution for the death. (i) The evolution and bestowal of eternal life is substitution of that life for what preceded it, of the giver's life for the receiver's; is dynamic, not imputed. To avoid for any one eternal death by giving life eternal, is not barter or exchange, whatever be the cost. (j) Peter says that he agrees with Paul that God's long-suffering is salvation; that the death of Christ delayed the death of sinners, all of them. If this be substitution make the most of it.

(1) The death of Christ was the effect of mighty causes bringing it about; and

was the cause of even mightier effects which followed it, all in the nature and the person of the Christ himself, and wholly independent of concerns outside of him. That death held in itself these mighty causes and effects. (2) The death of Christ, including elements of such tremendous value to himself, would have a value too in his relations both to God and men. The presence of the risen, everlasting Christ within the common human nature, will account for all the power and phenomena of everlasting life in those receiving him. (3) But for the human life eternal in the risen Christ, adapted and intended for the common human nature, and by him communicated to receiving spirits, that eternal life would be unknown, impossible, to men. (4) The cost of our eternal life, of our avoidance of eternal death,—the death of Christ,—included in itself all that preceded it,—the incarnation of a holy spirit in a sinful, mortal flesh, with its subjection to a law demanding righteousness, the active and the passive both, till death. (5) That the human nature in himself alone might have eternal life, would cost the Christ exactly what he paid for it in incarnation, death and resurrection. But because he is the being that he is, he can communicate to others of the life he has; for by his nature, suffering and perfection he became the cause of everlasting life to all obeying him. (6) All human everlasting life is in the Christ, inseparable from him. To have the life we must receive the Christ. He is the life. It cannot come to us on his account. It comes in him. He that believeth hath eternal life, because believing is receiving Christ. (7) There was no human everlasting life before the death and resurrection of the Christ. He gained it for the human nature in himself and is the source and cause and fact of it in those receiving him. (8) To rescue one from drowning may demand a large discomfort, but the cost can never be the equal of the life redeemed or of the death escaped. Moreover, what it cost the Christ to save us was a cost to love, a thing that never

counts the cost. Would not this exclude the theories of the atonement based upon the counting of the cost? (9) The beneficiary may and must, with his appreciation of the benefit received, attempt to count its cost to him conferring it, although, like Christ, the benefactor never had the thought of cost. That gratitude will count the cost to him who loved and helped, does not determine that the love and help are matters of the market. (10) One might take the place and bear the suffering belonging to another. That would be substitution. But can that be substitution where the principal himself attains the place and suffering too; and where the seeming, so called, substitute has nothing of the suffering the principal escapes? (11) All who receive the life and spirit of the Christ repeat the earthly life of Christ as modified by their peculiar circumstances and capacity. The life of Christ is substituted for their former life; the only substitution possible where fellowship is so complete. Not to *share* the life and death and resurrection of the Christ determines that we have no part in him.

To redeem the human nature in himself and give to it eternal life, demanded all that Jesus was and did and suffered. To make himself the cause of like effects in others, would demand the same. If the others should be only one, or very many, or the all of them, in either case it would demand the same. Who can discover and declare the principle of substitution that would fit so large variety of circumstances? But the principle of fellowship discovered in them all, is that belonging to the vicar and his principal, however few or many be the persons of the principal. In matters of the spirit, fellowship extends and multiplies the store.

Much pertaining to the life and work of Christ can easily and better be explained without the theory of substitution. The very fact that he must plunge into our evil circumstances, that he might lift the nature and the people out of them, antagonizes every theory of substitution; and the fellowship that we

must have with him in his obedience and sufferings determines him to be our vicar, not our substitute.

At what an awful cost to him did he become our vicar and our Saviour. To be forever in the common human nature he must enter through the common human flesh, the flesh of sin, the sin which dooms to death. Think of the holy spirit linked to sinful flesh, not only sinful in itself, but that by which the hosts of hell could gain approach to him, through which they could assault him. Think of the holy spirit linked to sinful flesh, beset by devils, and surrounded by the human servants of the flesh whose opposition gave him up to death, a cruel death. The sin of flesh betrayed him to the death of flesh whose power the devil held. His carnal enemies desired and brought about his death. And his return to glory would depend upon that death. Die he must and ought to. Think of the necessity and righteousness demanding death for such a holy being, just because he shared with us our nature, and outside of all consideration of redeeming us. But love for us demanded such a sacrifice, not to propitiate offended justice by a fact outside of us, but to produce a change in us by which both God and man should be at one. To fit himself to be a perfect Saviour so that we might have his life, his death, with all preceding it and bringing it about, was absolutely necessary, and became the cost of our redemption, having in it naught of substitution. It is he himself who saves in what he has become and does. He can save because of present fitness and ability, and not because of any past event, excepting as it brought about his present power. His capacity to save requires no counting of the saved, no measuring of their deserts, but simply adaptation to their needs. His present everlasting life we need, and it is useful to us only as it is our own.

Simply to come into the human nature and exalt it to his throne, would have required all that came upon the Christ, if no one else were benefitted by it. To come and stay in human nature

with his everlasting life, has introduced into the nature all the forces of eternal life, available and energetic where the spiritual faculties are open and receptive. The ability to lift his human nature to his throne included his ability to lift the others in the nature as they were responsive to its efforts. As highest of them all he was the representative of all in human nature, and the fellowship he showed and offers and secures makes substitution everywhere impossible.

It may be said that in our stead the Christ submitted to the law and satisfied it. (1) The Bible never says so. (2) By his participation in our nature all our obligations to the law would be his own and on his own account. He must save himself before he could be competent to save another. (3) The doctrine would require that substitution should begin with incarnation, and would make becoming one "with us" becoming one "instead of us;" a thing absurd, impossible. (4) No possible obedience of another would reduce one's obligation to the like obedience. What we always ought to do no one can ever do instead of us. (5) While substitution cancels obligation, the vicarship of Christ increases and intensifies it. As he acted "as if he were we," we see in his example our responsibility. (6) Righteousness is satisfied when righteousness is reached, and all the life and work of Christ enabled him to be the energetic cause of all our righteousness, the source of all eternal life to all who would receive him. Not in our stead did he obey and suffer, but because he was our leader into like obedience, and that he might be able to enable us to be and do and suffer likewise, and to enter with him into glory. (7) Eternal life is not a thing of computation or of imputation, but a thing of being, fact and force; of actual reception and possession. We must have the Christ himself to have eternal life. (8) Substitution contradicts, antagonizes and excludes all fellowship and all example. If, any where, the Christ was substitute for us, the love which made him so might stimulate our

gratitude and our devotion, but the simple thought of substitution is suggestive of release from obligation.

"The chastisement of our peace was upon him." Did not Messiah bear the chastisement and we receive the peace? Does not this resemble substitution?

(a) Chastisement is, properly, instruction, discipline, the treatment due to sons, and not the punishment of enemies. (b) Without exception every son partakes of chastisement. (c) Only he who has been exercised by chastisement can reap the righteousness and peace which are its fruits. By that chastisement the Son of God was exercised and entered into peace. "Tempted like as we are." He shared the flesh and blood of all the children, and their need of chastisement and peace. (d) Where every thing is common—nature, trials, chastisement, and all the righteousness and peace—can substitution find a foothold?

"With his stripes we are healed." Did not Messiah have the stripes, and all his people have the healing? Surely this resembles substitution. (a) In every other malady the patient undergoes the treatment. Where but a single remedy is efficacious all the healed have used it. Here Messiah's stripes are called the single remedy. He too was "sick" and "bruised" and healed, and healed by added, sorer stripes. All the sick and bruised must share the stripes of Christ, to share his healing.

(b) If the sickness, stripes and healing are the common portion of Messiah and his people, where is substitution possible in them?

The Christ's participation in the human nature, in all that properly belongs to it; his position as the head and representative of all the race; and his continued presence in the human nature with his everlasting life, determine that his work was both vicarious and exemplary, and never substitutionary; inasmuch as fellowship not only reigns, but reigns alone and everywhere,

But why should we contend about vicarious and substitutionary, or about the preparation of the bread of life? Is he

not a Christian who acknowledges, accepts, and actually receives the Christ as Lord and Saviour and the only source of everlasting life! Is he not a Christian who, submitting love and thought and life to Christ's indwelling, comes to have the love and thought and life of Christ? How human life eternal came to be in Christ, and how it came to be available for us, we are not certain we shall ever understand, but we can understand that it is all in him and not at all outside of him, and that to have it we must have the Christ himself, and having him, that we shall have his spirit and his life. There is no substitute for Christ. We must have the Christ or miss eternal life. He is the bread of life for us to eat, for us to recommend and give to others. Neither they nor we need understand its composition or its preparation, to partake of it. Shall we quarrel over what we cannot know, and keep from others all the greatest good that we and they can know? Where and how the grain was grown and ground and gotten into bread, need not concern us half so much as where we can obtain the bread, and how we can induce our starving neighbors to partake of it and live. To learn about the Christ we need to "have" the Christ to learn about. The slightest taste of him exceeds in value every theory concerning him. That will teach us more than all theology could teach without it.

When we thoroughly and properly believe, we trust and act accordingly. So Christ believed and trusted and obeyed. The faith essential to salvation is the faith of Christ. How few believe or even think of this, and yet we cannot properly or usefully believe in Christ without this thought. The faith the Christ possessed he can bestow. To accomplish this in largest measure he assumed, and yet retains, the human nature. In the being and authority of God he had the fullest faith. In that faith the Christ antagonized unrighteousness in every form, and followed and developed and accomplished righteousness. Is his ideal ours? Do we look to him

to make it fully ours, to realize it in our character? Only as we have his faith and spirit can we have his life and be his own. State determines standing. Ascertain the state or spirit, and you can announce with certainty the standing. The faith *in* Christ has value only as it reaches to the faith *of* Christ. Gal. 2 : 16. This necessity of fellowship in faith with him, effectually disposes of the substitutionary notion, and establishes that all he was and did and suffered was vicarious and, on that account, exemplary. To have and show and give the proper human faith the Christ has come to dwell with us and, better yet, to dwell within us. Every item of his life will have its parallel in ours if we attain his faith, and that we may attain by making it our aim, by seeking him for its bestowal, and by our response to his indwelling and his purpose and endeavor to bestow it. Have you ever noticed the particulars in which we are to share with Christ; how numerous and various they are, and how completely blank the record of the points in which he stood alone?

1 John 4 : 17. "As he is, so are we in the world." The Scriptures mention over fifty different particulars in which the Christ and Christians are united.

1. He is the leader of the file. Heb. 12 : 2. "The file leader of our faith." Heb. 2 : 10. "The file leader of their salvation."

2. He is the head and they the body. Eph. 4 : 15 ; 1 : 22 ; 5 : 23 ; Col. 1 : 18-24.

3. He is their exemplar. John 13 : 15. 1 Pet. 2 : 21 ; Eph. 5 : 2 ; 1 John 2 : 6.

4. They follow him. Matt. 19 : 28 ; 10 : 38 ; 16 : 24 ; 1 Thess. 1 : 6 ; 1 Cor. 11 : 1 ; 1 Pet. 2 : 20.

5. They have a common life. Rom. 6 : 8, 10, 11 ; Col. 3 : 3, 4 ; Gal. 2 : 20 ; 1 John 4 : 11, 12 ; John 10 : 28.

6. They have one crucifixion. Rom. 6 : 6 ; Gal. 2 : 20 ; 5 : 24 ; 6 : 14 ; Matt. 10 : 38 ; 16 : 24 ; Mark 8 : 34 ; Luke 9 : 23.

7. They have one death. Rom. 6 : 8,

10, 11 ; Rom. 7 : 4 ; Col. 2 : 20 ; Phil. 3 : 10 ; Rom. 6 : 3.

8. They have one burial. Rom. 6 : 4 ; Col. 2 : 12.

9. They are quickened together. Col. 2 : 13 ; Eph. 2 : 5 ; John 5 : 21 ; Rom. 8 : 11.

10. They are raised together. Rom. 6 : 4, 5 ; Col. 2 : 12 ; 3 : 1 ; Eph. 2 : 6 ; Phil. 3 : 10.

11. They are glorified together. Jno. 17 : 22 ; 1 Pet. 4 : 13 ; Rom. 8 : 17 ; Col. 3 : 4 ; 2 Thess. 2 : 14 ; 1 Pet. 5 : 10.

12. They have one spirit. Rom. 8 : 9 ; Gal. 4 : 6.

13. They have one mind. Phil. 2 : 5 ; 1 Pet. 4 : 1 ; 1 Cor. 2 : 16.

14. They have one faith. Gal. 2 : 16, 20 ; Rom. 3 : 22, 26 ; Phil. 3 : 9 ; Eph. 3 : 12. Rev. 14 : 12. (See Greek.)

15. Both born again. Matt. 19 : 28. "Ye which have followed me in the regeneration." 1 Pet. 1 : 3. "Begotten us again by the resurrection of Jesus Christ." Acts 13 : 33. "He hath raised up Jesus again ; as it is also written in the Second Psalm, Thou art my Son, this day have I begotten thee." Rom. 1 : 4. "Declared to be the Son of God with power, by the resurrection from the dead." Acts 2 : 24. "Whom God hath raised up having loosed the (birth) pangs of death." Rom. 6 : 4. "Like as Christ was raised up from the dead by the glory of the Father, we also should walk in newness of life." The passages declaring the regeneration of believers do not need quotation. They are many and familiar.

16. They were cursed together. Gal. 3 : 10. Gal. 3 : 13.

17. What is done to one is done to both. Luke 10 : 16 ; Matt. 10 : 40 ; John 13 : 20 ; Matt. 25 : 40-45 ; Acts 9 : 5.

18. Both died to sin, or by it. Rom. 6 : 10, 11 ; Eph. 2 : 5 ; Col. 2 : 13. The Greek dative, rendered "to" or "through," can be correctly rendered "by," and here make better sense.

19. Both are justified. Rom. 4 : 25 ; 10 : 4 ; 1 Tim. 3 : 16 ; 1 Cor. 1 : 30 ; Gal. 2 : 16 ; Phil. 3 : 9 ; 1 John 3 : 7.

20. Both redeemed. Heb. 9 : 12. "By his own blood he entered in once into the holy place, having obtained *for himself* eternal redemption." See Greek. Col. 1 : 4; Eph. 1 : 7. "In whom we have redemption through his blood." Rom. 3 : 24. "Through the redemption that is in Christ Jesus." 1 Cor. 1 : 30. "Made unto us redemption."

21. Both purified. Heb. 1 : 3. "When he had by himself made *for himself* purification." See Greek. Heb. 9 : 14; 1 John 1 : 7.

22. Both saved. Heb. 5 : 7-9. "Who in the days of his flesh, when he had offered up prayers and supplications—unto him that was able *to save* him out of death, and was heard in that he feared; though he were a son yet learned he obedience by the things which he suffered, and being made perfect, he became the author (Gr. cause) of eternal salvation unto all them that obey him.

23. Both sent. John 17 : 18; 20 : 21; Mark 16 : 15; Heb. 3 : 1.

24. Both perfected. Luke 13 : 32; Heb. 2 : 10; 7 : 28; 10 : 14; Heb. 12 : 23; 11 : 40; John 17 : 23.

25. Both work alike. John 9 : 4; 14 : 12.

26. Both walk alike. 1 John 2 : 6; 1 : 7; Eph. 5 : 2.

27. Both serve alike. Matt. 20 : 26-28; John 13 : 14, 15; Matt. 11 : 29; Luke 22 : 26-30; Phil. 2 : 5-7.

28. Both are sanctified. John 17 : 19. 1 Cor. 1 : 30. "Made unto us sanctification."

29. Their peace is one. John 14 : 27; Acts 10 : 36; Eph. 2 : 14; 2 Thess. 3 : 16.

30. Both not of the world. John 17 : 14-16; 15 : 19; 17 : 9.

31. Alike unrecognized. 1 John 3 : 1; John 16 : 3; Col. 3 : 3.

32. Alike hated. John 15 : 18; 17 : 14.

33. With like purity. 1 John 3 : 3; 2 Pet. 1 : 4; Heb. 9 : 14.

34. Having the same patience. Rev. 1 : 9; 1 Thess 3 : 5; Heb. 12 : 1, 2.

35. Bearing others' burdens. Gal. 6 : 2.

36. Alike kings. Rev. 1 : 9; 3 : 21; 22 : 5; Matt. 19 : 28; Luke 22 : 29; 2 Tim. 2 : 11.

37. Loved by God alike. John 17 : 23; 17 : 26.

38. Having like love for others. Eph. 5 : 2; John 13 : 34, 35; 15 : 12.

39. Having like obedience. Heb. 5 : 8, 9. Phil. 2 : 5-12. "Let this mind be in you which was also in Christ Jesus—who became obedient unto death—wherefore—as ye have always obeyed, work out your own salvation—for it is God who worketh in you (as in Christ) both to will and to do." John 15 : 10.

40. Having one inheritance. Rom. 8 : 17.

41. Conformed to one another. Rom. 8 : 29; Heb. 2 : 17; Phil. 3 : 10.

42. Alike in pleasing others. Rom. 15 : 2, 3.

43. Alike forgiving others. Col. 3 : 13; Eph. 4 : 32.

44. They partake of him. Heb. 3 : 14.

45. He partook with them. Heb. 2 : 14.

46. Having like temptations. Heb. 4 : 15.

47. Having like antagonists. Heb. 12 : 3, 4; John 15 : 18-20.

48. Having the same chastisement. Heb. 12 : 7; Isa. 53 : 5.

49. Both sinless. 1 John 3 : 6; 3 : 7; 3 : 8; 3 : 9. The sinlessness of Christ is granted.

50. Both lay down the life for others. 1 John 3 : 16; Matt. 20 : 28; Mark 10 : 45. Giving the life a ransom for others is as much and as clearly a duty as any other ministry.

51. Their good confession. 1 Tim. 6 : 12, 13.

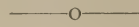
52. Their fellowship. Phil. 3 : 10; 1 Cor. 1 : 9.

53. Their common reproach. Heb. 13 : 13.

54. They are Sons together. Rom. 8 : 16, 17; 8 : 29; Heb. 2 : 11. *** This list is not exhaustive and the reader may complete it for himself. *** The believer's union with the Christ is wholly on the line of sonship, real, complete, but capa-

ble of infinite development. All the sons have equal sonship, from the first born to the newly born. His coming, certain manhood may be rightly reckoned to the infant, but his sonship is a present fact, a living seed whose power and promise renders imputation of the growing and completed harvest right. In infancy and manhood sonship is the same, the single, undivided principle of life. God begets and faith conceives, receiving and responding to the seed of God, (the thought, the word, the Son of God.) Faith believes in God, responds to God, and, in its measure, reproduces God. That belief and that response are absolutely necessary, but they may be present where there is no trusting in, or even thought of, substitutionary sacrifice. That trust, that thought, so non-essential and so often hinderful of truth's approach and power, may be rejected safely for the larger, truer thought and trust that all of human everlasting life is in the Christ, and offered to us, pressed upon us, and ours in fact as we receive him. That life includes the spirit of his life and death and resurrection, and will reproduce them in our own. We are not *counted* to have lived and died and lived again in Christ. If we ever come to be in him, we were in him at all times, as the seed of coming generations is in their progenitors. That we are unworthy of the honor, and not yet in full possession of its possibilities, does not affect the truth or fact that Christ has introduced the human nature into it, and means and cannot fail to share it with his brethren; sonship being nature and not notion. Every element and particle of what belongs to sonship will be found in every son; in seed at first, in fullest harvest finally; but not an element or particle of substitution, save the substitution of the new man for the old. Christ was and did and suffered as our head, our leader, and our fellow, and his footsteps are the track of all who have his spirit and his life. If at any point he was our substitute, there he was wholly and forever separated from us, and our fellowship with him is both unnecessary and im-

possible. Where fellowship is natural and necessary Messiah was our vicar, not our substitute; and fellowship is natural and necessary and inevitable at every point.



Salvation's Sample, Source and Substance.

From the beginning men have looked upon salvation as deliverance from liability to enter, after death, a place and state of banishment from God and good, from which, once entered, there is no escape while they continue to exist. Although imagination paints the possible in awful colors, it is certain that it cannot reach the actual, if from it good must be forever absent. The heathen fears the unfamiliar state of disembodied spirit, and the Christian kindly promises a body for the surer, sorer pain.

While both are exercised about the body of the future, it is more than possible that nature has supplied the spirit with a body of its own, complete, peculiar and inseparable from it, capable of feeling or of causing pain and pleasure. Here the spirit may be wounded, sore and broken. Why not yonder too? Suppose a spirit with affections set on what could never be attained. Would keener misery be possible? We think but seldom and but little of the changeless incapacity, that may exist, to find delight in any good; of changeless preference for what is evil even though it works eternal pain.

In their conceptions of the arbitrary punishment to be inflicted on the sinner, both the heathen and the Christian see what they regard as vastly worse than sin's inherent wrong and evils. Arbitrary future punishment is only guessed at, and may not exist. Inherent punishment is certain and exact, but is ignored, perhaps because it cannot be transferred and ceases with the sin. Its endless punishment is thought to show how infinitely wrong the single sin is; and it would if they could be united. But sin

repented of exists no longer to be punished. Only endless sin brings endless punishment. The single sin of Adam brought about tremendous consequences long continued; but it was because it brought about persistent sin. His transgression brought upon the plane of what was physical in him a state of being sinful; changeless, endless, save by death. That flesh cannot repent, cannot be subject to the laws of God, cannot inherit heaven. While flesh continues, sin and death will reign, whatever be the spirit occupying it. The spirit is the man, and may be turned from sin to holiness, and with the turning comes forgiveness certainly and on the instant.

It is true that sin begun will be persisted in, unless and till the always present, purposeful and pressing grace of God can bring about the willingness to let it bring about return to God. The sinner cannot lift himself to holiness, or stop himself from sinking down to only, endless sin, with all that that implies of punishment inhering in it. In the early history of human nature God was near to help but did not give his law to men; thereby withholding light, thereby diminishing the obligation. Later, from the nations he selected one to which he gave his law and nearer presence; so increasing light and obligation. Finally he came into the nature with the largest light and nearest presence to assist us in return to him. With the larger means of grace the human obligation has increased; but, all along, the purpose of salvation has been one, to free from condemnation and its certain penalty, by freeing from the sin deserving condemnation and containing penalty.

If ever any human flesh should dominate a human spirit, proper order would be violated. The violation would be grosser if the flesh were sinful. The spirit ought to dominate the flesh; especially should holy spirit dominate the sinful flesh. Where the two are present, conflict is inevitable. The holy spirit will maintain the warfare and the domination; but its perfect, lasting holiness and freedom cannot be attained until the

separation from the sinful flesh in death. The spirit may be always holy, but probation qualifies that holiness. While the sinful flesh exists, while any flesh exists, probation for the spirit lasts. The fact and quality of resurrection will depend upon the quality of spirit at the time of death. These conditions would affect Jehovah manifested in the human flesh of sin, exactly as they would affect the rest of us. He too must wage incessant war against the flesh and triumph over it. The contact could not taint his purity, the triumph would establish it. His human flesh would be as weak, as sinful, and as mortal as our own; his human spirit quite as much in need of resurrection to assume the throne to whose participation he invites and leads his followers.

It is certain that the human spirit, thought and action of Jehovah manifested in the human flesh of sin, were always righteous. Had he failed at any point his human righteousness and resurrection would have been impossible. The inherent weakness of the flesh, its condemnation for its sinfulness, and the inherent cruelty of carnal enemies delivered him to death, and brought upon him the necessity of resurrection to exalt his human nature to his throne. He was to be the first of human kind to rise again upon the farther side of death, the first of human kind to enter heaven. He was needing to be saved (not from, but) out of death; and humanly, in human weakness, had the thought, if not the fear, of failure. (Heb. 5 : 7.) The single problem to be solved was how to bring a human spirit into heaven, how Messiah should "return to God." The successful process would suffice for all the sons of God.

It is evident that any one who shared the life and spirit of the Christ would share the Christ's salvation out of death.

The world unites to praise the character of Christ, and counts the outcome of that character the consummation of the highest aims and hopes of man. The one is holiness, the other heaven. God could not be just and fail to reckon

just the man who had the faith of Jesus. (Rom. 3 : 26 ; Gal. 2 : 16.) He could not be just and reckon just the man who failed to have the faith of Jesus. Nor could he fail to glorify the justified. The question is, how may we come to have the faith of Christ, the only faith by which a man is justified and rendered sure of heaven. Without it Christ himself would never have been justified and glorified. (1 Tim. 3 : 16.) If needful for Messiah how much more for us. What is sufficient to exalt the head would be sufficient to exalt the body also. And the head has something of the body's needs. "Christ—head over all (things) to the church, which is his body." (Eph. 1 : 22-3.) What saves the head will save the body.

The Christian world has thought but little of the faith of Christ, its nature and relations ; and the Bible notices of it have been ignored, or metamorphosed out of recognition. That Christian world antagonizes and abominates the claim and thought that Christ could need and find redemption for himself, although the Bible statement of the doctrine is so positive. Heb. 9 : 12. (See Greek.) It is marvellous that they who claim that every sinner must obtain redemption for himself or perish, and insist that all the sins of all the world were laid upon the Christ, should yet deny that he, with all that weight of sin upon him, had no need of what each sinner separately needed. Omnipotence itself could not transfer the sins or their inherent punishment from sinners to the Christ. But in whatever sense he bore the sins of all of us, he certainly would need to be delivered from them. That deliverance the sinner needs, whatever else the Christ accomplished for him. What any sinner needed, every sinner needed, and the representative of every sinner needed.

Christ obeyed and suffered, not as an example only, but because he would and must to reach the after glory, and to gain ability to cause the repetition of that course and consummation in his seed. Adam did not sin and suffer in the stead of any one, and Christ did not

obey and suffer in the stead of any one. The first and second Adams represented so their principals as to exchange relations with them. The representatives became the principals, the principals became the representatives. Progenitor and progeny must represent each other. The facts and laws of generation govern Scripture imputation. The certainty and character of coming fruit may rightly be imputed to its seed. And to the fruit in all its stages we may rightly reckon all the qualities and spirit of the parent seed. To neither seed nor fruit, as such, could rightly be imputed foreign qualities and spirit. Treating precious seed as vile, and vile and rotten fruit as sweet and sound, will never link the righteous seed with vicious fruit, or vicious seed with righteous fruit.

So far as Christ could share our sinful nature and relations, and avoid our sinful spirit and transgression, he would do so. Manifested in the sinful human flesh, he would antagonize with proper spirit and complete success that sinful flesh and all the hellish allies working through it; crowning all with perfect, lasting triumph over Satan in his stronghold, death. He could not meet and conquer death until he met and conquered sin; and sin he could not meet and conquer for himself except in human flesh. The cause and reason which ensured the death of all the others would ensure his own. The one effect would consummate the same preceding influences. The Bible links the sinfulness and death of human flesh together, and in no particular exempts the Christ from universal law. To exalt the human nature to his kingdom he must live and die and, having overcome the evils he encountered, rise again. To become the King of kings he must become himself an over-comer and enable them to overcome.

It is impossible to understand how Christ could be to any one in him a quality or thing not present in himself. If he had never "found redemption for himself," (Heb. 9 : 12), could he be "made redemption to" another? (1 Cor. 1 : 30). "In whom we have redemp-

tion," (Eph. 1 : 7 ; Gal. 1 : 14), since he has redemption in himself. "Justified" himself, (1 Tim. 3 : 16), he can be "made justification" to another. (1 Cor. 1 : 30.) It is because the Son of God hath life eternal in himself, that we can have eternal life in him and having him. (1 Jno. 5 : 11, 12.) His position as the head, and ours as members, modify the notion and the title of the common blessing. He had no need of the forgiveness we receive upon return to God ; but he returned to God in just that righteousness of spirit which would render our return acceptable. He could not repent as we do, but his spirit of antagonizing sin and following holiness is just the spirit of sincere repentance ; just the spirit that he gives in our relations to the former sin. He "gives repentance and remission," (Acts 5 : 31) having in himself their inmost spirit as he never would have had if he had not attained redemption for himself. In resurrection he became the Son of God as he had never been before, and paralleled what we denominate regeneration, which is one particular in which we are to follow him. (Matt. 19 : 28 ; if pointed properly.) Acts 23 : 33 ; Romans 1 : 4, etc. Saved himself because obedient, he became the cause of like, or parallel, or that, salvation unto all obeying him. (Heb. 5 : 7-9.) Whatever he bestows, or is to us, is in him. The seed and life of every blessing we receive are in him, and became his own by processes we must repeat according to our station and capacity.

"If any man have not the spirit of Messiah, he is none of his." Oh that this were understood, believed and acted on. To have the spirit of Messiah and be his, must be the key of heaven and the antidote of hell. Not to have that spirit is to be a cast-away, whatever else we may possess, whatever else may be imputed to us. Any spirit that we have possesses us, as Messiah's spirit was possessing him. No one can give another any other spirit than he has himself, and when he gives his own the giver and receiver differ only in the

measure of the common spirit each possesses, every quality and element continuing unchanged. The common spirit would contain and would evolve a common love and thought, and life ; and everything in either character and life would have a parallel and copy in the other. All the blessings Christ bestows are things of fact, substantial, precious, mighty ; and are never things of imputation, save as seed is credited with proper, certain fruit. They are all in him and matters of his own possession and experience. They become to us just what they were to him, in essence, and, as far as possible, in measure.

How and where are we to follow Christ if he has not preceded us ? Why are we to follow him if not to go where he has gone, and by the only route. He is the leader of the file of faith and ran the race from start to finish, winning what he wishes us to win with him. Which of all his steps shall we omit or stumble at ? Where is fellowship with him forbidden or impossible ? In what feature of his image may we lack conformity to him ? What duty may we slight or shirk ? His cup we are to drink of. Shall we spurn, or only taste, or fully drain it ? In his sufferings he left to us a writing copy. (1 Pet. 2 : 21) Of the characters how many shall we trace, and how correctly ? In no particular may we be separated safely from the Christ. All of Christ outside of us is practically worthless to us. What of Christ we have within is all eternal life, and nothing else is. Our life is all within us. All of Christ we ought to want, and all of us we ought to open to him. Our following of him must be complete to have the largest use and safety.

If Christ could die to sin, must die to sin, and finally did die to sin, and having died to sin, was justified from sin, (Romans 6 : 7-11) and out of death was saved, (Heb. 5 : 7) and raised up from among the dead, (1 Pet. 1 : 21) are we to doubt that he obtained redemption everlasting for himself, (Heb. 9 : 12) and came, as Zechariah says, "saving himself," (9 : 9) and was "made perfect"

(Heb. 2 : 10 ; 5 : 9 ; 7 : 28), as so many others are? (Heb. 10 : 14 ; 11 : 40 ; 12 : 23). In leading many sons to glory he became the leader of the file of their salvation. Heb. 2 : 10. Through suffering, including death, made perfect, he became the leader of that file, the cause of like salvation with his own to every one obeying him as he had learned to be obedient, (Heb. 5 : 7-9). To understand these statements we may need to modify our notions of the Christ's relations to the universal sin, and of the nature of our sin and our connection with it. He was certainly the leader of the many sons, the foremost leader of the file of their salvation, and the foremost leader of their file of faith. (Heb. 12 : 2). And every son is called upon to follow him particularly and completely, in obedience and suffering ; the call exempting none from any part of either. Not only is the Bible ignorant of anything that Jesus did or suffered in our stead, it also makes the spirit, process and result of what he did and suffered just the ground for calling us to follow him therein. It is true he had no need of pardon, but he needed its equivalent in freedom from the condemnation of the flesh of sin ; a freedom only possible in death, as pardon only comes through death to sin. (Rom. 8 : 1-3.) His redemption matches our forgiveness, both attainable through what the blood was witness of, the death to sin. (Eph. 1 : 7). Except that he could never sin and we could never be divine, in no particular was Christ apart from us. He shared our low estate ; we share his exaltation, overcoming as he did through his life within us. We die to sin because we have the sin to which to die. He died to sin because he had the sin to which to die. Both die to sin that from the sin they may be justified. Paul calls that universal state of sin, "*the sin*," and on that basis preaches.

Remember that the everlasting life bestowed on us in Jesus Christ, is wholly human as it is in him and as it is received by us. It must be, or it would be valueless to us. As perfect, it was

not a thing of instantaneous creation ; but, when Christ assumed the human nature through the human flesh, it came into existence as a thing of germ and growth, to ripen only in the resurrection. Its perfection needed each minute particular of all the prior process. It had both to be begotten and be brought to birth, and in the interval between the two be hidden but developed in the earthly life. (Earth is "mother earth." Job 1 : 21 ; Psalms 139 : 15. The pangs of death are *birth* pangs. Acts 2 : 24.) The begetting, the gestation and the birth were stages of the single life ; and, as the birth was certain, to the others were imputed all it brought to light at last. Only resurrection life is, properly, eternal life. Christ evolved and manifested all the higher possibilities of human nature. Others have the life eternal in their measure, with the possibilities and tendency of infinite development. All life repeats itself along its own peculiar lines ; eternal life as much and certainly as any other. Circumstances and capacity may modify the process and results, but under all the single life is working to repeat the single type, the one original. Not only does the one effect in every instance need the single cause and process to produce it ; but when it becomes in turn, as life, the cause of like effects in others, all the process will be closely parallel, if not identical, with the original. His faith in God and truth and right, and consequent antagonism of the wrong, were in the cause and process and result of Christ's eternal life, and that eternal life in others has the same essentials and credentials. Eternal life repeats itself along the lines on which it was itself evolved. To the laws of life eternal Christ responded with a faith which held his love and thought and energy, and human everlasting life became his own in fullness and finality ; and to those laws we too must be responsive with the faith of Christ if we would have that life. That the like the like produces, is a law of spirit ; hence the law is universal.

The life eternal is the essence, sub-

stance, ground and fact of every principle and power belonging to it. As just the thing which ought to be, it is the single and sufficient basis for justification. (Who but the orthodox would dream that everlasting life could ever lack forgiveness?) As wholly in the righteous spirit, it is sanctified, or separated from the carnal and the worldly. And when it is compared with what preceded and opposed it we rejoice in its redemption from the evil; and rejoice the rather when it is compared with all that might have come to us if its redemption had been absent. It is within, around and under every blessing of the gospel. It is before them all, and yet they come with it. It is impossible for it to be, and be without them; and they are impossible without the life. If theology would recognize the fact that union with the Christ both brings and is eternal life, and would consider all the gospel blessings as related to the life eternal, it would find a large and glad employment in the study of the life, its nature and relations; and would have the larger leisure for the study; as the life itself accounts for all theology has thought accounted for the life, and must deserve the prior, larger study.

For all who enter human nature through the single gate of sinful human flesh, eternal life is the result of but a single process wrought by that eternal life itself, inseminated in the nature and advancing by the proper stages from the seed to perfect fruit. The single life develops every portion, head and members, each according to its order; and the process is the same throughout. The process and its principles remain the same, although we may not properly describe or understand them. Through Christ the boundless ocean of divine eternal life descended into human nature in the largest measure possible, and, as the water seeks its level, lifted human nature in the Christ into the life eternal. So eternal life in Christ comes down to us, and seeks to lift us to itself, and will succeed as we admit it. "It shall be in him a well of water springing up into

eternal life." The human head was needing everlasting life as much as any of the human members; and whatever process saved the one would save the others. It is not impossible for one calamity to come upon the righteous and the wicked, or for Christ to have been sharing in our evils (not including our transgression), far beyond what we have thought.

"Himself he cannot save." This truthless taunt is turned into a tenet of theology, which teaches (a) that the Christ could not escape the grip and stroke of law from which he covenanted to deliver others, and (b) could not obtain his own consent to try to do so. But it also teaches that the Christ was neither subject nor exposed to any evil thing from which to need salvation. "Himself he cannot save," for he can have no need of being saved. But if the sins of all of us were laid on Christ he must have needed to be saved or brought from under them. What if he had failed at any point? Would not the loss to him have been as great as to the others needing to be saved? He was human, mortal, less than God, or lower; and he had the need of help from God as much as any of us. That human it was his to lift into eternal life. Must he not "return to God" with all of us? And if sin was reckoned, it was not transferred, to him. What reckoned sin demanded of the Christ, our real sin must be demanding from the sinner. Whatever imputation brought the Christ into the need of what he did and suffered, by its very nature left us in our sins, and in the need of that salvation which he needed, sought and found. His faith in God and truth and right must be without a flaw or pause, to constitute him righteous and secure his resurrection. Any faith we have in him must reach his faith, to reach the outcome of his faith in righteousness and resurrection. One cause, one process, one effect, both for the Christ and all in him. What must be done for all in him, must all the more be done for him who holds them all, and be repeated in them all. The

fellowship of Christ and Christians was at first the fellowship of Christ and sinners. The need the members have of being saved, how can the head be free from? Can you make the body mortal and its head immortal? If we must follow Christ, especially in suffering, to enter into glory with the Christ, ought not the Christ himself to suffer and to enter into glory. Luke 24 : 26. (See the same "ought" in Matt. 23 : 23; 25 : 27; Mark 13 : 14; Luke 11 : 42; 12 : 12; 13 : 16; 18 : 1; John 4 : 20; Acts 5 : 29; 19 : 36; 20 : 35; 25 : 24; 26 : 9; Rom. 8 : 26; 12 : 3; Eph. 6 : 20; Col. 4 : 4; 1 Thess. 4 : 1; 2 Thess. 3 : 7; 1 Tim. 3 : 15; Titus 1 : 11; Heb. 2 : 1; 2 Pet. 3 : 11. It is the ought of righteousness, necessity and fitness.) We ought to follow Christ, and all the things involved in such a following would be our duty, even if the Christ had never been our leader. He ought to do and suffer, even if he never came to have a follower. The sin both he and we are to antagonize; the righteousness both he and we must follow. In such a flesh and world as ours the suffering cannot be absent. In no particular are Christ and Christians separated as to duty and to suffering. It as much became the Christ to lead, as it becomes the other sons to follow; and the path of both must lie through suffering, and end in making perfect all the sons. Heb. 2 : 10. He never saved himself or others *from* the cross, but *by* the cross. The spirit of the cross will fill the company of sons; and all who have his spirit and are Christ's will crucify the flesh. Rom. 8 : 9; Gal. 5 : 24. He must have that spirit quite as much and necessarily as they, and through his blood must find redemption for himself. Heb. 9 : 12.

The theory that Christ himself had need of that salvation which the other sons received from him as its efficient cause, its enemies have dubbed "salvation by sample." Shall we not thank them for the title? If what the Christ accomplished for himself becomes the sample of the thing he gives to us, shall we be sorry? If he gave the human

nature in himself eternal life, shall we refuse the life because we have another thought of what salvation is? Can we imagine anything more precious, beautiful and fit for us, than Christ's eternal life? The same as ours, his human nature lacked that life until his work was done. Our salvation sows that life in us, and *it* is our salvation. Eternal life's idea of salvation far excels the common one which frees from death and then bestows the life; whereas the life itself is all we need, and of itself delivers from the death. If we could reach the thought, the faith, the knowledge that the sin and punishment belong together, and begin and end together, and can not be separated or transferred; we might attain the farther thought that human death is proof of sin in that which dies, and is exact and equal punishment for every one who dies, in that it fixes final character in which its own reward inheres. Christ, his people, and their enemies, all die alike. That the righteous Christ could die was proof that sin was in the flesh assumed by him. His resurrection proved his righteousness of spirit. (Righteousness has no degrees.) The righteous share his spirit, death and resurrection. But do not imagine that Messiah's resurrection, while a thing of course, was equally a thing of ease. In view of all its difficulties he could offer supplications and entreaties, with vehement cries and tears, to him who had ability to save him out of death. (Heb. 5 : 6, 7.) Omnipotence itself was put to test. "What is the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead." Eph. 1 : 19, 20. "The power of his resurrection." Phil. 3 : 10, "He liveth by the power of God." 2 Cor. 13 : 4. Christians certainly expect to share the resurrection of the Christ, and look upon it as the sample of their own. They share the spirit of it in the newness of their life to God succeeding death to sin; and this ensures the final, perfect fact. If Christ regarded resurrection as his own

and our salvation, who and what are we to say him nay? Rom 13:11. Salvation that is certain of arrival and appearance, though it may be latent, has existence and progression. But certainty does not exclude the need and difficulty. The spirit of the resurrection was in all the prior life of Christ. One life is common to the seed and fruit. The seed unsown abides alone, but it would perish altogether in the sowing if it lacked the life and processes of resurrection. Every seed, to save itself, must die and rise again. Between the sowing and the harvest comes the proper, constant cultivation, that the parent seed may be a parent. "Every seed in his own order," Christ preceding and conditioning the others, with, if possible, superior necessity and difficulty, for he was the first, and was to be the parent of the rest.

That Christ was saved is certain. What salvation meant to him it meant to every one in him. Ascertain its meaning and rejoice in it, for that is your salvation too. If you cannot make your notions of your own salvation fit the Christ, lay them aside awhile and think of his salvation as adapted to your self. He became the cause of like salvation unto every one obeying him, obedience having been a portion of the process of his own. Heb. 5:7-9. What came to Christ at first not only came to all in him, but comes to them again in fact and fulness when they come to be in him in conscious birth and growth. Much of what they have, progenitors communicate to progeny; and nothing not their own. Christ is seed and Christians are his seed. What succeeding seed contains was in the seed preceding it. The law is absolute and universal.

Theology may count its policy and movements right, but it is hard for common minds to follow. It claims to have a special veneration for the word of God, but actually reserves it for its own interpretation and manipulation of it. It declares against the clear and frequent scripture statements that the Christ assumed the common, human flesh of sin, and died to sin and was redeemed and

justified and saved. But it does not hesitate to teach (and to denounce the disbelievers of the teaching) that the sins of all the world through all the ages were imputed to the Christ, and he was treated just as if he were the universal, only sinner, while the Bible never says a word about the imputation or the treatment. If the imputation and the treatment were a fact, the Christ would certainly be needing every thing theology declares the sinner needs, and yet theology will set itself defiantly and bitterly against the truth that Christ's salvation was the sample of the blessed thing we call salvation when applied to sinners. The Scriptures find salvation in eternal life, and find that life in Christ alone. Every blessing of salvation is a quality or element or outcome of eternal life, and all these blessings come to us in Jesus Christ and, therefore, must be in him. There must have been a time when they were not in him and he was needing them.

Many, who would not admit that Christ's salvation was the sample of our own, believe that Christ himself, in some way, is the *source* of our salvation. We need not argue what is not disputed, nor present the various views. We receive eternal life from him, whatever be the life, whatever be the manner of bestowal and reception, and whatever was the process making him the reservoir and channel. Everlasting life is brought to us both through and from the Christ.

But when we call the Christ himself the *substance* of salvation, explanation, argument and Scripture are in order and are questioned. Eternal life becomes not only what the the Christ communicates, but is the Christ himself received, responded to and reigning in us. The whole of human life eternal is in him, inseparable from him, and he is the life itself; and, since eternal life includes and is salvation, it is clear that Christ within us is the substance of salvation. He is the gift of God to us, to be by us received as truly and as literally as we take all other gifts. John 3:16; Rom. 8:32; 2 Cor. 9:15; Rom. 6:23; 1 Cor. 1:4;

John 6 : 32, 33; 1 John 5 : 11, 12; John 1 : 12. He is the life itself, our life, the only everlasting life we have. 1 John 4 : 11, 12; John 1 : 4; 14 : 6; Col. 3 : 4; Gal. 2 : 20; John 10 : 28; John 14 : 19; John 6 : 35, 48, 51, 53, 54, 58; 10 : 10; Rom. 6 : 23; 5 : 10. We may have the Christ in us. We ought to, and we must, if we would have eternal life. John 15 : 4, 5; 14 : 20; 17 : 23-26; 6 : 56; Rev. 3 : 20; Rom. 8 : 10; Eph. 3 : 17; Col. 1 : 27; Gal. 2 : 20; 2 Cor. 13 : 5. See also Gal. 4 : 19; 1 : 16; Col. 3 : 11; 2 Cor. 4 : 10, 11; Eph. 1 : 22.

When Christ is said to have "life in himself" we think of him as able to communicate the life to others. But may not the truth be rather that the life is proper to him, under his control, eternal and inseparable from him? The life of others is derived, dependent, separable. We do not understand the life of what is physical in us, how can we understand the life of spirit and of God? But whatever be the character and source of life, we know the life to be within us. How could it be outside of us and yet be ours? If all of human everlasting life is in the Christ, and is the Christ, and all the everlasting life we ever have must be within us, it is certain that to have the everlasting life at all we must receive and have the Christ within us. The mystery does not affect the law and fact; nor does the mysticism. The new man is the combination of the man and Christ, whose only life is Christ's. Such is the Bible teaching, and the Bible is our only source of knowledge of the matter, and, at least, it ought to be allowed control of its interpretation. It gives a name to what they feel and have who know the change that Christ has wrought upon them. Witness Paul's description. Gal. 2 : 20.

No one is conscious of another's feelings, thoughts and energies; and yet, if Paul be right the Christian has a double consciousness, his own and that of Christ within him; thoroughly harmonious, and the opposite of that of sinful flesh and righteous spirit. The righteous human

spirit comes to be the body of the risen, living Christ; a member of it certainly. He has the life eternal only as it flows into him from the Christ within him; only as he opens love and thought and will and all he is to Christ's incoming and control. If we would give a hearty welcome and response to Christ's indwelling we would come to love what he would love, to think what he would think, to will what he would will, and do what he would do if he were we and in our place. Abounding life and joy and profit would be ours. Thus to let the Christ come in and fill and use us, is to have the true and aving faith in him, the faith that issues in the faith of Christ, the only faith which justifies. Gal. 2 : 16. Only as he so comes into us can he become "our life." "According to your faith," is life eternal's measure. Organs must respond or life is useless to us; and the organs of the human spirit must respond to life eternal. Where all is spirit only, as in life eternal, it is difficult if not impossible to draw the line between the human spirit and the Christ's. Everything is parallel, harmonious, common. The righteousness and peace and joy of Christ become the Christian's, and the Christian's matters are the Christ's in him. The sympathy and harmony and union are complete. Salvation's most substantial element is life, and that is Christ's and Christ himself. 1 Jno. 5 : 20. As much of us as Christ possesses and controls with our consent and loving, thoughtful, practical response, is saved; no more. To have eternal life (or Christ himself,) includes the having every blessing of salvation: "The possession of the life eternal negatives the need and possibility of judgment" in the future or the present. He whose life to God succeeds his death to sin is justified already. Eternal life precedes and justifies justification. He who lacks the life cannot be justified. John 5 : 24. And so with all the blessings of salvation. Without the life eternal they have no existence; they accompany the life. We do not need to be concerned about them if we

have the life and utilize it, if we have the Christ himself and make the most of him we can. If Christ is not in our salvation as its substance it is not substantial. He who is himself the resurrection and the life must be the most substantial element in that salvation which is resurrection out of death to sin into the life to God, the repetition of his death and resurrection. Rom. 6 : 10, 11. He is himself the most substantial of his gifts, the single gift including every other, and the gift without which all the others lack advantage. He is "all in all" to all the saved.

The necessary mystery and mysticism of the life eternal may be modified and moderated by the memory that any life will be received and used and manifested differently by its various subjects; by the orange and the oak, the oyster and the ostrich, the ourangoutang and man; and by the various organs of the single body, say by brain and bones. No one who has the life eternal has it in the measure of the Christ, but has it in his own, and has it as a force impelling growth along the line on which it starts. The brain will come to be a bigger, brighter, better brain; but brain the bones will never be. All that Christ accomplished for the human nature in himself he will accomplish for the human nature in his seed; but his divinity could not be reached at all, and his infinitude of human capabilities, while being constantly approached, could never be attained. "Every man in his own order."

By whatever instrument or force or method any lower life than that of spirit has been mediated, that of human spirit has been mediated by the Christ alone as spirit. He is the single, solitary mediator (that is, medium) of life eternal; of the covenant of spirit only, as distinguished from the prior covenant of flesh and spirit which necessitated death. (Heb. 9 : 15-18.) Theologians interpose the Holy Spirit, as another person than the Christ, to mediate his life and bring about the union of the Christ and Christians. But as the Christ himself is called, and is, that Spirit, and exists as

spirit and eternal spirit only, (Heb. 9 : 14; 2 Cor. 3 : 17; Rom. 8 : 9; 1 Cor. 15 : 45,) is it right to complicate the system of salvation with a multiplicity of agencies and processes? Messiah has and is eternal life, and brings it with and in him when he enters any human spirit opened to him by the proper faith. That its truth may be discovered by you act on that hypothesis, and you will find and have the life, as surely and as fully as you ever did, as any ever did, on any other line. Go to Christ himself. All or none of God is in the Christ.

John 6 : 32. "My Father giveth you the true bread from heaven. (33) For the bread of God is he which cometh down from heaven, and giveth life unto the world. (34) I am the bread of life. (48) I am that bread of life. (50) This is the bread which cometh down from heaven, that a man may eat thereof and not die. (51) I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. (53) Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. (54) Whoso eateth my flesh and drinketh my blood, hath eternal life. (55) For my flesh is meat indeed, and my blood is drink indeed. (56) He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. (57) As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. (58) This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."

No other food is food so certainly, nor other drink is drink so certainly, as are the flesh and blood of Christ, the present, living Christ; a food and drink not perishing in being used, but multiplied thereby, and leaving fragments far beyond the first supply. Is not bread sufficiently substantial, and especially the bread of life, whose whole supply and substance are the Christ himself? No

one can eat or drink instead of any other; or can eat or drink of any other than the Christ and have eternal life. The facts of spirit are the most substantial in the universe, especially the facts of everlasting life the whole of which is in the Christ. The bread which giveth life must be substantial. That bread is Christ himself, the substance of salvation, he who saves and is salvation. However understood, the words of Christ directly claim the whole of everlasting life for him, and the impossibility of sharing it with him except by eating him, appropriating and assimilating everlasting life, which joins the Christ and Christians in a union close beyond description or conception, and eternal as the life of God.

The love of God would save us all from all the consequences of transgression. But transgression thrusts at proper order, and in wounding it destroys it, and establishes disorder in its stead. They are right who say that justice must be satisfied ere love can have its saving way. But how far how many of them err from proper views of justice and its satisfaction. Only righteousness can fully satisfy the proper justice; perfect righteousness with all the good belonging to it. It may have a sort of satisfaction in affixing punishment to sin in certain, lasting bonds; but when the sin exists no longer, it both delights and is obliged to stay the punishment and grant forgiveness. The love and justice of Jehovah have allied the good with right and evil with wrong, and neither will be fully satisfied till all attain to righteousness and all the good it brings. There is a proper order, an only proper order; and to this the love of God would lead us all. What could not be satisfied with this, and could be satisfied with less, would not be wise and perfect. Jehovah's love and justice have combined to bring about this proper order in the human nature, each rejoicing in its own and in the other's satisfaction, in the only satisfactory attainment. Truth and righteousness and justice and the proper order are a single object viewed from

various quarters and in different relations, and are all the aim of perfect love. Punishment is not the property of proper righteousness or justice. It is the wages sin is bound and glad and sure to pay; the righteousness of God appearing only in compelling sin to be and act itself according to its order or, more properly, disorder. To restore the human nature to its proper order and exalt it to its highest measure of development and what it was created for, Jehovah entered it through human flesh, the flesh of sin. In his love for human nature he became himself the truth of human nature, just what human nature ought to be when manifested in the flesh of sin, and just what human nature comes to be when, proper order having been maintained through life, the flesh of sin is put away at last and lastingly in death. Remembering that truth (or righteousness) and good belong together, we see in Christ the truth and good of human nature, just the very qualities and substance best adapted to the human spirit's needs and wants. The affections seek for good, the mind for truth, and all the store of both is in the Christ. The heart is hungry and the mind is thirsty, each for its peculiar aliment; and perfect satisfaction can be found in Christ, in Christ alone, and only in the Christ. As spirit he has flesh and blood of spirit, quite as much and certainly as once he had his earthly body's flesh and blood. The material has its foundation in the spiritual and is adapted to it. We can eat the flesh and drink the blood of Christ as we are able in sincere affection and inquiry to direct our love and thought upon the good and truth of Christ, which are the only proper vitalizing food and drink of human spirits. Lower good and truth will never satisfy or make and keep alive, the inmost spirit. To make himself that flesh and blood of human nature Christ assumed and qualified the human nature by the process we have called redemption. We can be in him and he in us; as heat and light are in transparent glass exposed at noonday to the sun; as circumambient air will fill the

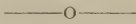
open lungs. The very process of applying to the Christ will fill us with him and insure our likeness to him. There are appropriation and assimilation of the flesh and blood of Christ in coming to him and believing in him. It is the heart that comes in hunger for a blessing, and it is the mind that thirsts for truth; and both are satisfied in Christ. He is more than an example of the truth of human nature, for he is sample, source and substance also, giving us himself as we are able to receive him. His flesh is meat indeed, his blood is drink indeed; all other meat and drink are parallel with these, but on an infinitely lower plane. His human everlasting life may be received by us because exactly fitted for us; but more truly does the life receive us as its food, assimilating us to it; so that the church becomes in fact the body of the Christ. "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." The single, common life eternal fills the single frame in every part. The love and mind of Christ become as much a part of us as any food or drink we take; substantially, and not in figure only, if at all.

Was Jehovah hungering and thirsting after righteousness concentered in the souls of men redeemed from sin? Could the woman of Samaria satisfy the thirst of Christ by letting him become her Saviour and endow her with his life? He said to her, "give me to drink;" and when she said to others, "is not this the Christ," he said to his disciples, "I have meat to eat that ye know not." For Christ to fill us with his life, we must become the members of his body, much as bread and water are assimilated by our own. Only what is like can be assimilated, and our love and thought must be responsive to the love and thought of Christ, or we cannot become the members of his spiritual body, all of which is charged with his eternal life, a life in Christ alone, and never separable from him. To do no more than count a man a member of the body of the Christ is worse than valueless to him, as filling him with hope without founda-

tion. The union must be real and vital, and the members readily responsive to the head. That union with its life is absolutely necessary to salvation. No less will do. No more is needed. That includes within it every element and quality of good conceivable or possible or necessary. And all the virtue of the union lies in Christ's eternal life. "Without me (or apart from me,) ye can do nothing." The human everlasting life is not a favor sent or operated from a distance, mediated by another than the Christ; and certainly is not a thing of reckoning only, or at all; but is the Christ himself within the soul responsive to him. To be unable or unwilling to respond is absence of the life. From whatever point we view salvation we perceive the presence of the Christ in it, alive, affectionate and energetic. It has no element outside of Christ, and to define it certainly and simply we may say it is the Christ himself. No more than he is needed, and no more than he is possible, and how could any more than he be wanted?

John 3 : 16, R. V. "God so loved the world that he gave his only begotten Son, that whosoever believeth on (Greek, into,) him should not perish but have eternal life." Notice that the giving is the giving of donation, and is not the "giving up" to death or enemies. The one response to giving is receiving; and the writer makes believing and receiving identical or interchangeable ideas. John 1 : 12. The giving and receiving are substantial, active and dynamic. The Christ is given and eternal life received, identifying him and life eternal. He who has the one has both. If any have eternal life who had it not before, they have received it in receiving Christ; not only for receiving Christ, but in receiving him. 1 John 5 : 11, 12. "God gave to us eternal life and the life is in his Son; He that hath the Son hath the life; he that hath not the Son of God hath not the life." v. 20, "He is eternal life," and is salvation's substance therefore. There is no eternal life without him, for he is the life itself.

Luke 2 : 30. "My eyes have seen thy salvation." So Simeon spake, upon his vision of the Christ. He saw more of Christ, and more in Christ, than others did. Why not let him mean just what he says? All salvation, his and ours, was in the Christ and there continues. Simon calls it God's salvation, yet he hopes to share it, not as something separate from God in Christ, but coming to him in the Christ as an essential part of Christ, and something wrought upon and in the Christ, not then or ever separable from him. Even more substantially than Simeon had the infant Christ believers have the risen Son of God, not only seen and taken, but become their very life; salvation's sample, source and substance to them. That eternal life was never in the human nature till Messiah brought and wrought it in his own; a life inseparable from himself, but capable of being given and received, as he himself was given and received as others' faith responded. The reality is not affected by the mystery; the mystery is not insoluble; for any one may be initiated into it, and have experience of it, while wholly ignorant of its philosophy.



Apprentices of Jesus Christ.

"Apprentice" is a word akin to apprehend and apprehension. Their common thought is that belonging to their common Latin root; "to seize," "lay hold of," "gain possession and control of," and "to master." The criminal is apprehended by the officer of justice. The mind may apprehend a truth.

An apprentice is a person "taken hold of" by a master of a trade or art or mystery, to teach him all its principles and practices, till he in turn has "taken hold of" all of it and mastered it.

The master gained the mastery he wishes to communicate to his apprentice, by his own peculiar passion, plan and practice in relation to that mastery, which can be reproduced in the apprentice only as he makes his own that pas-

sion, plan and practice. Mastery implies the exercise and outcome of the passion, plan and practice which precede and fill it. Translated into other terms, the passion, plan and practice are the love and thought and life, the three constituent elements of any perfect character.

At the outset, passion may appear as purpose or desire or only willingness; and plan and practice may not go beyond attention and obedience. Sincerity and faithfulness and patience will develop these into the larger elements which gain and make the mastery in view.

The true apprentice binds and gives himself to share the master's passion, plan and practice, with the view of sharing in the mastery of what they made the master master of. He gives his heart and head and hands, to master what the master mastered.

The master of a trade or art or mystery becomes the master of apprentices as he persuades and teaches them to seek and reach the mastery he has.

Only as apprentices respond to what the master brings to bear upon them of his passion, plan and practice, can he be their master, and succeed in making them the masters of his trade or art or mystery. The apprentice apprehends the thing his master apprehends him for, according as he shares his master's passion, plan and practice, and the mastery they aim at. The mastery of any trade or art or mystery is not enough to make a man a master of apprentices. He may have the office and the right, and, when responded to, the skill; but that response apprentices themselves control. To that extent they are the masters of his mastery of them. As they respond to him, he is their master; as they lack response he fails to be their master.

The master's passion, plan and practice in relation to his art or trade or mastery have as a common element what may be called his *faith*, which makes them what they are. To that which he believes in he has given passion, plan and practice in the measure of his faith.

Apprentices have passion, plan and

practice in relation to the art or trade or mystery whose mastery they seek. That they choose it, that they seek it, all they feel and think and do about it, shows their faith, and that it is in a degree the master's faith. And so far as they conform their passion, plan and practice to the master's, making them respond to his, they show their faith in him. The master is a double object for their faith. They believe in him and in the thing which he believes in.

The master's mastery of what he mastered may be called his "righteousness" therein; incipient and unfolded in his passion, plan and practice (in relation to it) whose single, common element is faith. That faith is to that righteousness as seed to fruit. Not only is the fruit the aim and consummation of the seed, but it produces seed again abundantly. Masters will believe in what they master, and will have the power to communicate to others.

Apprentices do not become apprentices until they have a measure of the master's faith in any chosen trade or art or mystery. All the elements of such a faith combine upon the master as their object, inasmuch as they regard him as an only or superior guide to what they seek. He has in fulness what they have in choice and seed. He believes in what they want to know and have. Their relations to the single object of the faith are different; they hope and seek to make them one. He believes, and they believe, in righteousness or mastery. He reached that righteousness through faith; and they believing in and for that righteousness, believe they can attain to it as he did, through his faith; and so their faith is first in him, that he by means of it may lead them to his faith and righteousness.

Faith in the master as the master of the master's business, is that which lead apprentices to bind themselves to follow him in everything; to make their passion, plan and practice faithfully respond to his, that they may reach his righteousness (or mastery) as they conform their faith to his.

Faith perfects because it perseveres and is pervading. It enlists all faculties and energies; and, overcoming every obstacle, it claims and gains the land of promise and desire. It leads through love and thought to work, and works till every needed work is done. It substantiates the hope and evidences the unseen. Its passion, plan and practice seek and win the mastery.

The faith of the apprentice in his chosen business and in his chosen master, grows into his master's faith as to that business and all pertaining to it; and it has its perfect fruitage in the master's righteousness, or mastery of what has been their chosen and united business.

Galatians 2 : 16. "We have believed in Jesus Christ, that we might be justified by the faith of Christ."

Faith "in" Jesus Christ is not the faith "of" Christ. Paul often thought and wrote of the distinction. The faith that justifies he *always* calls the faith "of" Christ, where he describes it; and he *never* calls it faith "in" Christ. Faith in the master cannot be the master's faith, but is a needful step to it; and both precede the Master's righteousness or mastery.

Philippians 3 : 12. "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Remembering that "apprentice" signifies at once one "apprehended" (that is, taken hold of) by another, and the one who "apprehends" (by taking hold of) something, study carefully this paraphrase, "I follow after, if that I may-accomplish-the-apprenticeship upon which I-have-been-apprenticed under Jesus Christ." See Greek original.

Paul had just declared his aim to be "a righteousness—that which is through the faith of Christ," (the very faith and righteousness he wrote of, Gal. 2 : 16.) "if by any means I might attain unto the resurrection of the dead," or "from among the dead." Rom. 4 : 25 : "Who, through our enrightenment, was raised again." Mark well the Pauline progress. (1) Faith in Christ (2) the faith of Christ (3)

the righteousness of Christ (4) the resurrection. These are just the steps of full apprenticeship. Faith in the Master—the master's faith—the master's righteousness or mastery—the master's life. Every step of progress has its proper, necessary place. Full apprenticeship to Jesus Christ embraces every item, every moment of our lives until the resurrection.

Christ, the master's, ruling passion was for righteousness, and, like a ruling passion, filled his plan and practice. He sought and wrought it for himself by his obedience unto death. He became at once the model and the cause of like salvation (like in source and progress and duration and identity) to every one obeying him (as an apprentice should obey his master). The righteous God and perfect righteousness that Christ believed in, made his faith the righteous thing it was, and fruitful in the righteousness his passion, plan and practice aimed at.

If Christ were in us and controlling us, he would repeat in us his faith and life, and so his righteousness. This master means to reproduce the image of himself in all apprentices. To this they are predestinated. This is their hope and aim and what they are believing for. They who believe aright in Jesus Christ are his apprentices in fact and will, if not in thought and name. Why not add the thought and name, and have the benefit the added truth supplies?

Are we believing that the human righteousness of Christ was based upon his human faith, and that the righteousness of Christ is just the righteousness we need? Are we believing that to have the righteousness of Christ we need to have his faith? Do we believe in Christ that we may reach the faith and so the righteousness of Christ? Can apprentices attain their master's righteousness, (or mastery of any chosen trade or art or mystery) except along the line and in the measure of their master's faith? What other rule or law have Christ's apprentices? Their Master reached his righteousness by rules and

steps which all apprentices must follow. They are trained by him in love and thought and life to which their love and thought and life respond. Under such a master no apprentice spends a moment or an effort vainly. The Master taught and fought and wrought in righteousness, and will communicate his faith and strength and skill to all apprentices who wholly give themselves to him. True faith and true apprenticeship persist in effort till their end is reached in mastery, the trusted master's faith and victory. Have we the faith in Christ that will apprentice us to him for all he has to teach and make us?

The master's faith and that of his apprentice differ in degree and form, but are the same in essence and result. The faith in Christ that reaches not the faith of Christ is worse than worthless. It deceives the owner, and accomplishes a ruin worse than any unbeliever's. Christ neither will nor can entrust himself to it, (John 2 : 24) as the event establishes.

What we believe in is our master. We are its subjects, its apprentices. What we believe in is our model. We become its images. What we believe in is our parent. We become its children. "While the light ye have, believe into the light, that sons of light ye may become." John 12 : 36. Faith is only faith as mastering, moulding, and begetting us into its image.

As an apprentice to a master must the Christian be to Christ. Therein he quits the world and sin, abandons self-reliance, yields himself without reserve to Christ, and gains conformity to him he serves.

From his responsibility's first moment to his death, the human Christ had his probation and apprenticeship, which he successfully accomplished in his mastery of righteousness, and consequent ability to be the certain cause of like success in every one apprenticed to him and obeying him.

Apprenticeship exhibits "faith and works" in right relations. Believing in their master and the business of their common choice, apprentices commit

themselves to both, to do what they require, and become in turn, as far as lieth in them, and according to their faith, the masters of the business.

Christ, the master, learned obedience, (Heb. 5 : 8), was perfected, (Heb. 2 : 10; 5 : 9; 7 : 28); was justified (Tim. 3 : 16); and became thereby the sympathizing, competent, successful leader of obedient apprentices.

A good apprentice may begin with fearful, slow and awkward work, and seem to waste material, labor, tools and time, but will attain assurance, speed and skill in every branch of his selected business.

One spirit fills the master and apprentices. He is the teacher and apprentices his scholars. He is the captain and apprentices his soldiers. He is their exemplar and apprentices his imitators. Christ is everything to his apprentices. He led their file and walk of faith through every step of it, the last as well as first. He paid the price of final joy and they must pay it too. No victory for him or them without a fight. No mastery without apprenticeship. No crown without a cross. No throne except through triumph. Rev. 3 : 21.

As Christ was sent into the world, he sends and helps his own apprentices, to do the work of God as he has shown them how. At every spot and moment Christ is with and in them, cheering, moving, and rewarding with success.

Apprenticeship includes within it *all* relations to the Christ. Its faith in Christ expands into the faith of Christ, and that into the righteousness of Christ in which is found the whole of what we need and long for. Its articles and rules include the whole of duty, the principles and tactics of a perfect life,

In apprenticeship to Christ his love and thought and life are substituted for the former passions, principles and practices; his domination for the devil's, and the new man for the old,

The Bible is the only constitution and the only book of rules and regulations for apprentices of Christ. He would not, could not, teach them anything in contradiction of it. He will lead and move them only on its lines. It must govern any by-laws they may make. Its laws apply to every shop and room and piece of work.

To all apprentices who seek his righteousness before all other things, their master, Christ, engages to supply all other needed blessings. Beyond all other masters he is made to each apprentice everything he needs, as that apprentice makes the master "all in all."

His apprentices who closely follow Christ, their master, should be closely followed by their fellows. Their fellowship with one another and their mutual helpfulness should know no bounds except ability and opportunity. To judge from Christ's example righteousness is self-forgetful, sacrificial, altruistic, set on helping others. To fit and give one's self for other's help is truest, fullest, highest sacrifice of self. Christ's sacrifice avails us only as we share its fact and spirit.

Whatever Christ, the master, did and bore to make him master, his apprentices are bound and sure to imitate, according to their sphere and measure. As no other master can, he dwells in his apprentices. As they respond to him he reproduces in them all his earthly life, except as modified by their capacity and circumstances. Let all apprentices of Christ the master study carefully the Bible for particulars in which the fellowship of master and apprentice is complete. Not one exception will be found. There is no separation anywhere which must not be annihilated. The gospel contemplates and consummates the fullest fellowship of master and apprentices, of Christ and Christians. What we have of Christ is all we have of everlasting life. 1 John 5 : 11-12.

The Christian's Union with the Christ.

All along the centuries theology has recognized the scripture statements of the union of the Christian with the Christ, and its relations to the blessings of redemption. There are many definitions of the union, many notions of the of the blessings, but substantial unanimity about the order, viz., that eternal life succeeds justification, etc. Of the process, theories are plentiful as thinkers. No one doubts that he who is united to the Christ has everlasting life, whatever be the meaning of the union and the life. He has the life who has the Son. The union and the life are simultaneous, if not identical; the life of Christ in the believer, (=the receiver). Who but a theologian can imagine life eternal lacking any blessing; imagine any blessing, void of life eternal, having any value? Can any gift of God exceed eternal life? Does not eternal life include all other gifts; not as bestowed on its account, nor even with it, but within it? Examine every gift and you will find it is a property or form or portion of the life eternal. The change from death to life includes them all. It is a new creation. The former things have passed away, the new have come to be. It is scriptural regeneration. Nor is it less or other than conversion or the scriptural return to God. And the return and newness, are they not the things which ought to be, the things which make justification just in its declaring such a state of things the state which ought to be, the state which satisfies Jehovah and, per consequence, his law? Then imagine, if you can, all the regenerate, converted, justified, still unforgiven. And the life itself is certainly redemption out of death and all that death included. We cannot separate redemption's blessings from each other, and imagine the regenerate unjustified, unpardoned, unconverted. Nor can we separate the blessings from the life, for it includes and makes them all. Get any blessing and examine it, and you

will find you have them all. If you are concerned about their order, logical and chronological, secure the best and biggest, the producer and the continent of all, the life eternal, that concerning which the Christ himself was most communicative and most urgent, whose communication constitutes regeneration and return to God, and justifies justification. The faith receiving life eternal is the action and response of faculties in us which correspond to elements of everlasting life,—the love, the thought, the union of the love and thought in will, the combination of the love and thought and will in life. The faith admitting everlasting life is certainly an element of it, for it continues with it. The object of the faith communicates its nature to it. We cannot believe aright in God and miss his righteousness and life. Saving faith is but the common faith directed to, and set upon, and fixed within the Christ, who fills the common faith with life and makes it saving faith. The common faith becoming faith in Christ, becomes at last the faith of Christ, a certain element of righteousness and everlasting life. (Gal. 2 : 16). Saving faith is common faith which has become the faith of Christ by reason of his entrance into it with all his human everlasting life. The object of the faith is Christ himself; its single aim the faith and life of Christ. Every one can exercise the common faith. Hence the universal duty to direct the common faith to Christ. Until it is directed to the Christ he cannot vitalize it, as he cannot fail to vitalize when so directed.

Can any one, unless a theologian, fancy that the risen Christ was just the Christ of Calvary and Bethlehem? The cradled babe was not the crucified obedient one; and neither of them was the risen Son of God, conformity with whom fulfils the highest purposes of grace for all believers. It is true that resurrection presupposes crucifixion which depends upon the prior incarnation of the Christ; but resurrection also presupposes absence of the flesh, and human nature perfect and complete without it, as redeemed from

it. Could human nature ask or need a larger grace than Christ's eternal life? Could the Christ have had a higher purpose than to gain eternal life for human nature in himself and, with success, ability and right to share it with his brethren? That life and that ability and right he did not have until his resurrection, when he became the only medium of the life. The seed of human everlasting life was in his willingness to manifest himself in human flesh, although the flesh of sin; a willingness belonging to it still, or he would not endeavor to become in us our life. Another element was purpose to antagonize the sin of flesh until he put away the flesh of sin in death, triumphing finally as he had always triumphed. This element is in it still, a certain mark, (in death to sin and life to God,) characterizing all the sons of God. Briefly, every element of human everlasting life reveals the faith of Jesus Christ, which made him what he was and what he would become. That faith received and exercised by us receives, becomes and is eternal life, and must repeat in us his earthly and his heavenly life, according to our measure.

The branches of a living vine are not "accounted" branches, but are branches as they live from it. The life of vine and branches is but one. The branch is not the vine, and its development is not the same, because the form and organs differ; but the single life develops each according to its form and organs. The vine has not the leaves and fruit of branches, but it has their single living principle and every element within it. In his earthly life Messiah was the Branch, the righteous Branch, and not the vine he afterwards became. The fruit depends upon the vital union of the vine and branch. Through the branch the vine attains to fruit. The single reason of the branch's fruitfulness is in its living union with the vine. As we bear much fruit we prove we are disciples of the righteous Branch, and glorify the husbandman.

A single plan, relying on the single law of gravitation, binds the building and

foundation, making but the single edifice. Every stone has some relation, definite and purposed, to the single corner stone.

Closer than the most of us are dreaming is the union of the husband and the wife, a union tending to conform the woman to the man, just as the Christian's union with the Christ develops large resemblance.

Surely the life and health of head and body are the same, however different the organs. The single blood which holds the single life supplies each organ with its needed elements, the difference between the head and foot, between the muscle and the nerve, not being due to difference in blood supplying them. The blood the head is needing is the blood the foot is needing. Each selects its satisfying element and lives.

Does it need an argument of revelation to convince us that whatever all receive from Adam Adam had to give us. What he did not possess he did not give to us. All the evils that have come upon the race, had origin and seed in him; not sorted out and named and labeled then, but present, powerful and certain in their action. Nature changes not with names or want of names. Eternal life is possible without the knowledge of it, and its elements would all be present though not classified or recognized.

All these figures; of the vine and branches, of the wife and husband, of the building and foundation, of the head and body, of the race and Adam, are presented in the Scriptures as symbolic of the union of the Christ and Christians.* They tell of fellowship complete as possible, and have their single thought and value in the fellowship they tell of.

Can it be that any one can doubt that if the human everlasting life of Christ were ours it would repeat in us his earthly and his heavenly life, allowance being made for difference of circumstances and capacity? Would we not antagonize with heartiness the sin we met, and seek and welcome righteousness? We would love the object of his love; would study, value and adopt his thoughts; would imitate, with purpose

and with spontaneity, his life. How complete and right the change and newness it would make in us. We would come to have the faith and life and walk of Christ. That life eternal would include regeneration, and conversion and justification; not bestowed before it, or because of it, but in it, as a part and aspect of it; in it whether so described or not. Even theologians might admit the truth of this, as common people must and will.

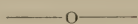
Let us advance a little farther. Is not the spirit which antagonizes sin a new possession for a sinner, an evidence of change, regeneration's proof, a spirit which must satisfy the law? Is not the spirit just the same if sins antagonized are past or present? Toward the past it is sincere repentance; toward the present, hearty hatred of unrighteousness; toward both, the proper love of righteousness, the very spirit of the righteous Christ, the only spirit he could give, the spirit of eternal life. Where Christ bestows repentance, he as certainly bestows remission, and as certainly announces righteousness; and where these are present even theologians would admit regeneration and conversion, and expect eternal life, the very thing of which the others are a certain sign.

Having found repentance, faith, regeneration, with the other gifts belonging to redemption, in eternal life, we must inquire how these elements belong to Christ's eternal life; how they can be in what he gives and yet were not in it when leaving him. Christ could not repent, believe, be born again, return to God, be justified, etc., and the life he gained and gives could not contain such elements. So say our teachers and they ought to know. But what the branches bear is latent in the vine, and could be seen therein had we but eyes; and Christ himself has been a Branch, revealing what the life of God in human nature could accomplish. He could not repent of sins committed by himself, but all sincere repentance has his righteous spirit, and he certainly was sorry that we sinned, and all repentance of a godly

sort has origin in him, repeats his sorrow in ourselves. His faith in God was perfect, faultless, permanent; the very faith that we must have to warrant being justified. Gal. 2 : 16. Of his own regeneration, where disciples follow him, he speaks distinctly. Matt. 19 : 28. (Punctuate correctly.) To him, the pangs of death were *birth* pangs. Acts 2 : 24. His second birth day was his resurrection day, in which he was declared to be the Son of God. Acts 13 : 33. Rom. 1 : 4. He returned to God when he had put away the sin he bore. He certainly was justified. 1 Tim. 3 : 16. Rom. 6 : 7. And Hebrews 9 : 12 (in the original) declares that "having found *for himself* eternal redemption" he entered into the holy place. His sufferings, far from being substitutionary, were for our example, that we should follow in his steps. 1 Pet. 2 : 21. He is the leader, foremost leader, of his people, everywhere; presenting an example for their imitation, filling them with all his spirit to desire and operate that imitation, and bestowing needed grace and power. What he accomplished for the human nature in himself he accomplishes for all his people as they have his faith. All the members of his body have the life the head has, just the life that made him head.

The greatest treasure that we have is life, including in itself all possibility of any treasure. As we are chiefly occupied in counting up life's minor treasures, so we reckon all the blessings of redemption in their fancied order, and forget the possibility and fact of every blessing in eternal life. As branch to vine we ought to be united to the Christ, without a single pore or vessel clogged against the inflow and advancing current of his life. His precious blood will make us spotless too. The message of the gospel can be vastly simplified from what is now presented. The life of Christ desired and sought will be received, and satisfy and bring about what all the preachers promise in their multi-form theology. He is the life; accept him; let him fill and rule and save you.

An outside Christ is valueless to you. He seeks and waits admittance. Build on him alone as your foundation. Die to sin, and give your spirit freedom to be married to the Christ, the risen Christ, in everlasting union. Carry all your love and thought and energy to him and let him fill them. When he comes to you, be quick and glad to open all to him. All the everlasting life you have, or ever can possess, is what you have of Christ himself.



What Faith Justifies?

Rom. 3 : 21, 22. "A righteousness of God has been manifested—even a righteousness of God through (dia) Jesus Christ's faith." Rom. 3 : 26. Unto his being just and justifying him (that is) out of (ek) Jesus' faith."

Gal. 2 : 16. "Knowing that a man is not justified out of (ek) law's works, but through Jesus Christ's faith, we have believed in Jesus Christ, that we might be justified out of (ek) Christ's faith, and not out of law's work."

Phil. 3 : 9. "Having—that (righteousness which is) through (dia) Christ's faith, that righteousness out of (ek) God upon that faith."

Rom. 4 : 24. "Us to whom (righteousness is) about to be reckoned, to those who believe on him who raised Jesus our Lord (ek) out from among the dead; (25) who was delivered up because of our offences, and was raised because of our (consummated) justification."

Rom. 5 : 1. "Having been justified therefore out of (ek) faith through our Lord Jesus Christ, (2) through whom also we have the access by (dative of instrument) that faith into this grace in which we stand."

Rom. 10 : 6-9. "The righteousness out of (ek) faith speaketh thus: If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him (ek) out from among the dead, thou shalt be saved."

Rom. 4 : 3. "Abraham believed God and it was counted unto him for righteousness." Rom. 4 : 22; James 2 : 23; Gal. 3 : 6.

Rom. 4 : 9. "That faith was reckoned unto Abraham for righteousness."

Rom. 4 : 21, 22. "Being fully persuaded that what he had promised, he was able to perform. And therefore it was imputed unto him for righteousness."

Gal. 3 : 7. "They (ek) out of faith, these are sons of Abraham." Rom. 4 : 11. "That he might be the father of all them that believe—that the righteousness might be imputed to them also."

Rom. 4 : 11. "Circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision."

Rom. 4 : 5. "To him believing on him justifying the ungodly, his faith is counted for righteousness."

Rom. 3 : 30. "One God shall justify the circumcision out of (ek) faith and the uncircumcision through that faith."

Gal. 3 : 8. "Out of (ek) faith God justifies the nations."

Rom. 3 : 28. "We conclude a man to be justified by (dative of instrument) faith apart from law's works."

James 2 : 22. "Thou seest that faith wrought with his works, and by works was faith made perfect; and the Scripture was fulfilled, which saith, And Abraham believed God, and it was reckoned unto him for righteousness."

James 2 : 24. "Ye see that by works a man is justified, and not by faith only."

Rom. 9 : 30. "The Gentiles attained a righteousness, but a righteousness that is out of (ek) faith."

Gal. 3 : 24. "That out of (ek) faith we might be justified."

Rom. 10 : 4. "Christ is the end of the law for righteousness to every one that believeth."

Heb. 11 : 7. Noah became "heir of the righteousness according to (kata) faith."

Rom. 1 : 17. "In it, (the gospel) a righteousness of God is revealed out of (ek) a faith into (eis) a faith; as it has been written, But the just out of (ek) faith shall live."

Acts 13 : 39. "And from all things from which ye could not in the law of Moses be justified, every (one) who believes is justified in this (one)."

These passages comprise the scripture teaching linking faith and justification. We may add the following, suggested by them. Heb. 12 : 2. "Looking unto Jesus, the file leader and completer of faith." 1 Tim. 3 : 16. "God was—justified in spirit."

Do we need to try to reconcile what Paul and James have taught? Paul never says that any one is justified by faith alone. James denies that any one is justified by faith alone? Who is disputing James but theologians? Paul knew that the uncircumcised were justified, as in the case of Abraham and of the Gentiles, or "ungodly," (=heathen), who believed Jehovah; and concludes that ceremonial works of law, like circumcision, had no place or power in justification. What other thought or language could be his than what he uses? To James there was a class of works which were to faith as fruit to seed, its proof and necessary outcome. There is a quality in justifying faith that links it with obedience, a quality whose presence Paul most clearly indicates, a quality whose absence renders it what James calls "dead." The opening and closing declarations of the former's famous letter to the Romans tell us that the preaching of the gospel was to bring the world to faith's obedience. 1 : 5 ; 16 : 26.

It is singular, and is it not significant, that nowhere in the Scriptures is the declaration clear and certain, that the faith which justifies is faith *in* Jesus Christ. The only justifying faith described is faith *in God* or, what must be the same, the faith *of* Jesus Christ. "Neither is it said anywhere that Christ's righteousness is imputed to believers." Any student of the Scriptures can determine for himself how true these statements are. That which the Scriptures never say can hardly be important doctrine, and the very silence may suggest a lack of truth as well as lack of value.

The faith of Jesus Christ had for its

object, God. Abraham believed, (or, literally, "amen"-ed) God, and was persuaded God was able to perform what he had promised. We must believe on God who raised up Jesus from among the dead, on God who justifieth the ungodly (or the Gentiles,) the uncircumcised as well as circumcised. To all who thus believe shall righteousness be reckoned. Every statement that declares at all the object of the faith that justifies, declares him to be God. It may or may not be that God is thought of in relation to the Christ, but God remains the only one to be believed in as the only one who justifies.

In the last analysis it is the faith of God (Rom. 3 : 3 ; Mark 11 : 22) which makes and gives and is the righteousness of God. Rom. 3 : 21, 22. "A righteousness of God has been manifested—even a righteousness of God through (by means of, *dia*) the faith of Jesus Christ," (the manifested God.) (1 Tim. 3 : 16.) The righteousness of God is what it is from its internal spirit. He so thoroughly believes in righteousness that he is righteousness itself. When manifested in the sinful flesh, this faith and righteousness would still possess his spirit, moving and enabling him to wage perpetual and successful conflict with the flesh and every other power of sin, until the flesh succumbed in death. That faith, that righteousness, that victory, his human spirit shared with the divine, responding and receiving.

Gen. 15 : 6. "And he believed (in) the Lord and he counted it to him for righteousness." Literally, "to believe," (in Hebrew) is "to make one true." So John declares, (1 John 5 : 10) "He that believeth not God hath made him a liar." The suggestive Hebrew word is formed from that now so familiar to us, viz, Amen. To all that God declared, the father of the faithful was responding heartily, Amen! The righteous Lord could count no less or else than righteousness, response so active, hearty and intelligent; not righteousness in fulness yet, but righteousness in promise; as the word that Abraham believed, (responded

to) was righteousness in promise. God believed himself the promise he was making. Could Abraham do more than put himself in line with it? Righteousness inheres in faith in righteousness.

In the Greek and Latin languages "confession" is the "speaking with another" what he speaks. This parallels the Hebrew meaning of "believe," viz., responding favorably and fully to another's truth and making it one's own. Confession must be with the *mouth*. Believing, to have worth, is in the *heart*. Perfect righteousness requires the union of the two. So speaks the righteousness emerging out of faith. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10 : 10. The faith which is accounted righteous has its dwelling in the heart, and out of the abundance of the heart the mouth will speak. Justifying faith is hearty and outspoken; the inner spirit of a righteous life.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved," or rise again with him. So runs the proclamation of the righteousness which rises out of faith. If thou shalt truthfully avow thy union with thy risen Lord, because of thy sincere and glad belief that God hath raised him from among the dead, thou shalt be saved, (as he was). He believed and he announced that he would rise again. And yet, with all his faith, he prayed that God would "save him out of death," and he was heard because of his obedience or piety. Heb. 5 : 7. His faith that he would rise again becomes, in us, our faith that God has raised him, and will raise us up with him. The faiths are one in essence; seeming to be two because of different standpoints. The faith of Christ, the faith of everyone, must be in God at last; a single faith, with common elements and subject matter. Union with the risen Lord, especially in faith, is requisite to sharing in his righteousness and resurrection. Note the passages

directing justifying faith upon the God who raised up Jesus from among the dead. Rom. 4 : 24 ; 10 : 9 ; 1 Pet. 1 : 21. Righteousness and resurrection go together.

The preposition (ek) "out of," indicating the relation of the righteousness to faith, is just the preposition indicating the relation of the resurrection to the burial or death, and of the harvest to the ground or seed. Rom. 3 : 26. "Justifying—*out of* Jesus' faith." Gal. 2 : 16. "Justified—not *out of* law's works, but *out of* Christ's faith." Rom. 5 : 1. "Justified *out of* faith." Rom. 10 : 6. "Righteousness *out of* faith." Rom. 3 : 30. "Justify—*out of* faith." Rom. 9 : 30. "Righteousness *out of* faith." Gal. 3 : 24. "That *out of* faith we might be justified." Rom. 1 : 17. "A righteousness *out of* faith." Rom. 4 : 24. "Righteousness is about to be reckoned to those who believe in him who raised Jesus our Lord *out from among* the dead." Rom. 10 : 9. "Righteousness *out of* faith—speaketh thus: If thou shalt believe in thy heart that God hath raised him *out from among* the dead." 1 Pet. 1 : 21. "Who by him do believe in God who raised him *out from among* the dead." Heb. 5 : 7. "Unto him who was able to save him *out of* death." Gal. 6 : 8. "He that soweth to his own flesh, *out of* that flesh shall reap corruption; but he that soweth to the spirit, *out of* that spirit shall reap eternal life."

Rom. 1 : 17. "A righteousness of God—*out of* a faith into a faith—has been revealed in it; according as it has been written, But the just *out of* faith shall live." Two kinds of faith seem indicated here, one *out of* which there springs a righteousness which is another and a higher faith. This is almost parallel with Gal. 2 : 16: "We have believed in Jesus Christ, that we might be justified *out of* Christ's faith." If Paul was meaning no distinction here between the faiths why has he made it? While it is true that Grecian thought and language had an idiom that made the general belief in the divine "the faith *of* the gods," meaning thereby "the faith as to,

or *in* the, gods," that general idea will not be found in anything that Paul has written of the "faith of Christ." If Paul had wished to speak of faith "in" Christ he could have done so, as he did at other times. Acts 20 : 21 ; 24 : 24 ; 26 : 18 ; Eph. 1 : 15 ; Col. 1 : 4 ; 2 : 5 ; 2 Tim. 1 : 13 ; 3 : 15. Every one can see a large distinction to be made between believing in a person and becoming of his faith. And yet if one is thoroughly believing in another he will come to have the other's faith at last. This the Christ perceived and taught. John 12 : 36. "While ye have the light, believe in the light, that ye may become the sons of light." We become the reproductions of whatever we believe in. Only that is saving faith *in* Christ which issues in the faith *of* Christ. If Christ had any faith, we ought to have it ; and we will as we believe in him. If he had no faith, of what avail is faith in him ? Between the faiths how careful Paul is to distinguish, introducing both so early in his famous argument concerning faith and righteousness. The fundamental faith is not the consummated faith, the seed is not the fruit ; but neither can be true and not related to the other. It would be strange if Paul had not perceived distinctions and relations of the faiths and based his gospel on them. "Out of faith (in Christ) into (the) faith (of Christ)."

Heb. 12 : 2. "Looking away from (the cloud of witnesses?) unto Jesus the file leader and completer of the faith." The faith alluded to is that described in the preceding chapter noted for its list of ancient worthies famous for their faith. That faith in them the Christ bestowed, inspired and perfected, as witness Moses. (11 : 26) It was a faith which made them heirs of righteousness, because distinguished for the works it wrought through them. Verses 7 and 33. The word translated "author" literally is "file leader," a leader and the foremost leader. The "cloud of witnesses" presented only followers of him. From them we ought to look away to watch the leader. The word translated "finisher" is one allied

to "perfected" as used by James concerning faith and works. (2 : 22) "And out of works the faith was perfected." The faith that issues not in works of righteousness is dead. The faith that Jesus had and gives and leads us in, was faith "made perfect" by obedience and works of righteousness. The faith that he began he finished, in continuance and in complete development. In this we follow him or are not his. Heb. 11 : 1. "Faith is the substantiation of the things we hope for, the evidencing of the things not seen." It is vastly more than hope and trust, as witness Christ in all his sufferings and labors into which it led him. He believed, but how he lived and wrought, until his faith was perfected and his probation ended in a perfect righteousness accomplished. There is a faith of Christ which we must have, and would have been obliged to have, although the Scriptures might have failed to mention it. Many had it ere he came. How much more certainly we need it, when the Scriptures are so clear and full about it. This is the faith that makes a Christian, and the only faith that is complete and righteous.

The spirit of obedience is an essential, prominent and almost thoroughly exclusive element of faith. The very trust we sometimes think of as the largest element of faith, the trust which seems so far from doing anything, is but submission to another of the sole control and management of our affairs, implying our consent and our coöperation in whatever plan he may decide upon. When we believe another's word we yield allegiance to his truth. So far as we believe in any one we make his tastes and thoughts and habits ours, and show he is our master. Christ became obedient unto death, and that a death by crucifixion. The spirit of obedience was certainly in him, or what obedience he rendered would have been external only. And yet it was as leader and completer of "the faith" that he "endured the cross." Because of his obedience he was saved out of the death he feared, and having consummated faith in such obedience,

he became the sole, efficient cause of like salvation unto all *obeying* him. Phil. 2 : 8 ; Heb. 12 : 5, 8, 9. "Belief is unto righteousness," (Rom. 10 : 10) says Paul, who said before, "*obedience* unto righteousness." (Rom. 5 : 19 ; 6 : 16.) The heart of that belief is but the spirit of obedience. Can we imagine righteousness without obedience, or the spirit of it? Has faith a particle of value when the spirit of obedience, which issues into active righteousness, is absent from it? Is it any wonder Paul discovered that obedience in the faith he preached, and calls it the obedience of faith? Rom. 1 : 5 ; 16 : 26. If faith contains and is that spirit of obedience, it is no wonder that a man is justified because and out of it, apart from ceremonial works of law.

Justification has its ground in present character, and character is wholly in the faith or spirit. No decree or process can remove the guilt of having sinned, and no decree or notion makes the man a sinner who agrees with God in thought, in feeling and in action, as to sin and righteousness. What is as it ought to be the Lord pronounces righteous, and it would be righteous whether so pronounced or not. Honest, hearty faith in Jesus Christ must issue in that faith of Christ whose righteousness no one will question. Despite the flesh of sin whose condemnation he has shared with us, his spirit could not be unrighteous. "God who was manifested in (the) flesh, was in (the) spirit justified." That spirit had been always righteous, but appeared the more so, and more clearly, when the flesh of sin was put away. No one can be justified who has not died to sin, and so has shared the spirit of the death of Christ. The righteous spirit, or the righteous faith, the righteous God pronounces righteous, in the face of many protests from the Jewish rabbis and their Christian followers. How well we know, how deeply we deplore, that there can be a kind of faith (or so-called faith) in Christ, without a particle or possibility of righteousness in any part of it. Only what produces righteousness is righteous. The spirit, germ or seed of righteous-

ness is in the faith of Christ. When once this thought has mastered us, we do not wonder that the Scriptures often call attention to it, and make the faith *of* Christ the purpose and attainment of the faith *in* Christ whose aim and spirit are completest fellowship with Christ in all things.

If ever any one was justified by aught that was not faith in Jesus Christ, then faith in Christ is not the only thing that justifies. We know that many were so justified ; as Abraham and Noah, and the hosts whose sins were pardoned ere the coming of the Christ. And may we not conclude the same of many since the coming of the Christ, who either never heard of him, or to whom he was never rightly represented? We can see that anything partaking of the nature of the faith of Christ would justify, as nothing, failing of that nature, could.

But faith in Christ is not to be belittled or ignored, particularly while the faith of Christ, which springs from it, remains the only thing through which we can be justified, and is the gift of Christ himself. He demands and he deserves our faith in him, and it is woful loss to any one to be without it. How much better that we know and use the largest blessings by applying to their source. Who would be content to be without the proper faith *in* Christ, while certain that its outcome is the faith and righteousness *of* Christ? "Out of one into the other" is the gospel message. The seed of righteousness is in the faith *in* Christ, for it is righteous faith ; but the fullest fact and fruit of righteousness are in the faith *of* Christ, which, in its turn, produces largely just the seed from which it sprang, the faith *in* Christ. Although, without the possibility of faith *in* Christ, so many, ere his coming, had the faith and righteousness *of* Christ, what large advantage over them is ours who have Jehovah, manifested in the human nature, as the object of our faith.

In its spirit or intention lies the moral quality of any action. In the faith producing it resides the moral quality of

any righteousness. There is a righteousness external only, wholly carnal, void of righteous spirit, reaching only to the letter of the law, and often only to the ceremonial law. It differs nothing in appearance from the righteousness of God (or spirit), as the body of the crucified Messiah differed nothing in appearance from his resurrection body, though the two had not a particle or property in common; for "the old had passed away; the new had come to be." Paul was aiming to attain Messiah's resurrection righteousness, like the Messiah, through Messiah's faith. The faith includes the spirit and exceeds it. The spirit is the love, the purpose, or the *inmost* man. The faith is *all* the man, including love and thought, and energy; which, when directed on the like in Christ, the whole of him, become transformed at last into the faith *of* Christ and issue in his righteousness. Whoever comes to have the righteousness of Christ has had his faith, and had it from the Christ. Faith is loving, purposeful and lively; has reason and intelligence and wisdom; and is energetic, practical and diligent. To proper faith in Christ there is no beauty, taste or love like his; no wisdom, skill, or righteousness like his; no habits, energy or life like his. Is it wonderful that such a faith becomes the faith *of* him *in* whom it so believes, and gives to the believer such a life and character and spirit as the righteous Christ's? The faith of Christ was in the "Lord our righteousness;" our faith is in the "Lord our righteousness, as manifested in the human nature." Both become the faith and righteousness of God.

The faith *in* Christ will justify us as, and only as, it is and shall become the faith *of* Christ. When it will become so will depend upon its character and purpose; just how honest and how thorough it may be, and what it aims at. If it *means* to reach the faith and righteousness of Christ, the end will be attained much sooner and more perfectly than would be possible by any lower aim. The faith and righteousness *of* Christ, within which is the spirit of obedience,

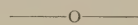
are as far from selfconceit and sense of merit as the humblest faith *in* Christ can be. Salvation cannot go beyond them or exist without them. They dwell in heaven, and fear no hell. God can honor faith *in* Christ, as much as that shall honor Christ, and not beyond it. What greater homage can we render, and what higher honor can we give to Christ, than seeking, reaching, exercising faith like his, the faith of Christ himself, the faith he had, the faith he gives, the only faith that God can justify, the faith that he delights to honor. The *greatest* faith *in* Christ has value only as it reaches to the faith *of* Christ, the faith that he has faith *in*. *Any* measure of the faith *of* Christ has value, for it justifies the soul possessing it, and proves it has the promised everlasting life. Many have believed *in* Christ, in whom he was not able to believe, to put his faith and life. (John 2 : 23-5.) Much faith *in* Christ is dead. Only and all the faith *of* Christ has life and lastingness, *i. e.*, eternal life. If we honestly and properly believe *in* Christ we will attain the justifying faith *of* Christ, the faith of Christ in us, the faith he has and gives, that faith that he himself believes in. Can truth so wholesome, vital, precious, be too frequently, too urgently repeated?

No one will question that the faith alluded to in Romans 4 : 16 is Abraham's peculiar faith, and not another's faith in Abraham. "Out of the faith of Abraham" would be the literal rendering, with something of the meaning "who have the faith of Abraham," whose character and spirit show the Abrahamic faith. But when this very form of statement, peculiar and exact, appears in Romans 3 : 26, (by the same writer, but a moment earlier) translators render it "which believeth in Jesus," or, as in the last revision, "that hath faith in Jesus." They knew right well there was no preposition "in" to be translated, any more than in Rom. 3 : 22 and 4 : 16. The common version gives us "faith *of* Christ" in Rom. 3 : 22; Gal. 2 : 16, 20; and Phil. 3 : 9, but "which believeth in Jesus," in Rom. 3 : 26. But in all these

passages, with less intelligence and honesty, the late revision gives us "faith *in* Christ," with "of" for an alternative in Rom. 3 : 22 and 26 ; but with no hint that "of" was possible in either of the other passages. If "faith *in* Christ" is right, then faith *in* Abraham, (Rom. 4 : 16) is also right. How can the common people ever get the truth if trusted teachers hide the truth and fasten what is false upon them? Where a writer so intelligent as Paul has made distinctions so transparent and important, why confound them or conceal them? He declares emphatically and often, that "the faith of Christ" is all that justifies, and that justification based upon "the faith of Christ" is just. Except the very orthodox no one would dream that any one who had the faith of Christ could fail of being justified. Surely that must satisfy Jehovah and must satisfy his law, or how is faith in Christ to satisfy them? As Paul so often wrote "the faith *of* Christ," and took such pains to show how it exceeded and perfected faith *in* Christ, and always linked it with justification, we would better govern our interpretations by his simple statements than to fill them with our own ideas of what they ought to mean. We may need to modify our notions of justification to connect it with the "faith *of* Christ," but it is certain that it is "the faith of Christ" which justifies, and that alone ; and Paul describes no other kind of faith as justifying.

Faith in Christ is to the faith of Christ as perfect soil is to the perfect seed of perfect fruit. To reproduce the fruit requires the seed and soil. Faith in Christ regards the Christ as perfect fruit, and opens all our faculties and organs of the spirit to receive his life, his human everlasting life, as seed which shall produce, both in and from us, perfect fruit. The least that useful faith in Christ can do is to regard him as a wise and able Master whose directions must be followed lovingly and closely. The faith in Christ which holds the spirit of obedience to him, will ascend into the faith of Christ; as scholars trusting in a teacher

make his tastes and thoughts and tactics theirs. "Bear much fruit ; so shall ye be my disciples." Our only proof that life has been implanted in us is the fruit we bear, the fruit whose seed the Christ has sown within us. The fruit of righteousness the faith of Jesus bore, is just the fruit we bear when faith in him becomes his faith ; and righteousness, and all the righteous faith producing it, of course the righteous God pronounces righteous. Theology declares that no one can be righteous, and that righteousness cannot be more or other than imputed, inasmuch as it is always absent. But God declares that where he finds the faith of Christ he counts it just as righteous as the righteousness it certainly produces. The seed, the blade, the ear are just as righteous in their place and season, as the ripened harvest they are certain to produce. He who has eternal life is righteous, or eternal life is not a thing of righteousness. Proper faith in Christ regards him as the righteous Christ, the able cause of like effects in others. All we ever have of everlasting life is what we have of Christ, his life, his faith, his spirit. Our faith in Christ, must rise into *his* faith in God and righteousness, or be not only unintelligent and valueless, but dead and matter of offence.



What is Truth ?

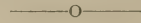
Truth is never otherwise than relative. It always has to do with order, or relation to a standard. "Order" necessarily suggests a first and second, or the ruler and the ruled ; and sometimes has the meaning of "commandment," or direction to conform to some superior's ideal. Nothing is so simple or so independent that it has no parts, or that it is not part of something larger ; and where parts exist there must be order, right or wrong, among them. For every self there is an other, "not itself," to which it is related. There is a right relation of the parts of every whole ; a right relation of the single whole to every other whole.

If truth is order, every part and form of it must have an order of its own. There is a truth of statement, and another truth of fact, and, above them both, another, an ideal, truth, the truth of righteous order, or the truth of that which ought to be. In the truth of statement is relation, and a right relation, to the facts declared to be described therein. The truth of fact is independent of the truth of statement, for the fact exists though never spoken of. Its truth consists in its relation to the law which governs causes and effects, the right and wrong alike; the law, rewarding right with good and wrong with evil, being one and changeless, constitutional and almost fundamental, making causes what they are. Every *fact* is a legitimate *effect* of prior and sufficient causes. The relation of a statement to a fact is very different from that of causes to effects. From righteous causes good effects must spring, for what is good inheres in what is righteous. Evil lives within the wrong and thrives upon it. Right and good, like wrong and evil, have a common life, and live and die together. The law which binds the wrong and evil is as righteous as the law which binds the right and good. It is the single, universal and eternal law, perceived by science and announced by God, but operating independently of both perception and announcement, save as they must introduce another energetic cause.

There is yet a higher plane of truth in righteous order being righteous order, with an *oughtfulness* peculiar to itself, and deeper, broader, grander than belongs to law alone, the law which binds the cause to its effect and makes the right the good, the wrong the evil, thing it is. It is nobler far to find a pleasure and a greater pleasure in the right itself than in attaining all its other good, than in avoiding all resulting evils of the wrong.

The statement that there are in every thing in nature spirit, soul and body will be true as it accords with facts. The fact that spirit, soul and body are in every thing in nature, if it be a fact, is due

to constitution, or the primal law. If spirit, soul and body are in every thing in nature, every thing is orderly and *true* as it maintains the true and righteous order of the spirit, soul and body as they are related to each other both in place and worth. These trinal grades or planes of truth exist, and are to be distinguished from each other if we would attain the fullest truth.



Faith in Its Relations to the Trinal Planes of Truth.

The only object of the mental faculties is truth. Prominent among these faculties is faith. If we direct and set the single (or the trinal) faculty of faith upon the trinal planes of truth we must expect a trinal exercise and outcome. To the truth of statement will respond the faith of credence; to the truth of fact the faith of trust; and to ideal truth the faith of love, enthusiasm and devotion. We believe the word of truth; we trust in certain, changeless law, the only law of truth; but our ideal will enlist the whole of faith, its love and trust and credence. The higher forms of faith contain the lower; and the lower mount into the higher as they overflow. Was not the truest, highest, fullest faith the faith of Jesus Christ; himself the highest and completest type of truest manhood? When we believe the word of Christ, and thence advance to trust in Christ, the certain outcome is the faith of Christ. What we believe and trust in we become, and it becomes a part of us. Believing in the light we come to be the children of the light, its reproduction and its incarnation. John 12 : 36. The creed we get from credence of the truth of statement is as much a part of us as any member of our body. The good we get from trusting truth enough to be obedient to it belongs to us forever. The righteousness we get from faith in righteousness as being what it is, is our possession, part of us, our very own, although it is the very righteousness of

Christ, the outcome of his faith; for have we not that very faith of his which is to righteousness as seed to fruit? The object of the seed or faith, elected and predestined in and by it, is the fruit or righteousness. Faith in righteousness is righteous faith, and faith in Christ is Christ's own faith. When the Bible would describe the faith which justifies it calls it Jesus Christ's. Rom. 3 : 22-26; Gal. 2 : 16; Phil. 3 : 9.

(The justifying faith of Abram and his seed was Messianic; in and of Messiah.) We may believe the statements of Messiah and acknowledge him to be the rightful ruler and controller of the universe, but while we are without his perfect faith in perfect righteousness, (a faith which he not only had and has, but which he has the purpose, plan and power to bestow on others who respond to them,) we are without the one thing needful. With all your heart believe his statements and submit to his authority, and faith like his, and only his, with all that it includes, will certainly reward you. You will come at last to share his tastes and thoughts and tactics, and his throne. Justification by the faith of Christ is based on fundamental, universal, ever-energetic law; on principles inherent in the constitution of the universe. No contrivance is required, no mystery is present. It is and must be "so," and never was or could be otherwise. The faith becomes itself the truth believed, and the believer comes to be the son of truth believed, its incarnation or embodiment. According to your faith the truth shall be to you; according to its plane, according to its measure. The promise does not make the law; the law has prompted and upholds the promise. The measure of the faith we bring to truth exactly measures what we get from truth; however full the fountain, what we have to draw with limits our supply. In Hebrew, faith "amens" the truth; responding favorably to its every utterance and treating it throughout as if it were indeed the truth. The inmost, underlying thought of "God" whom Abraham amen-ed, (*i. e.*,

believed,) is "truth." Truth and righteousness are but the faces of the single coin; and God accounts the faith in them as silver, pure, sufficient and predestined for his coinage.

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Love.

Theology ascribes to God at least two kinds of love, one of complacency, the other of benevolence. This distinction has no warrant in the Scriptures. The single word describes his love of enemies and friends, his treatment of them both. Every love they speak of is beneficent.

There is a human love of kin and country, not at all spontaneous, but requiring cultivation; latent, or the cultivation were not possible. There is parental love when the relation is discovered. What mother loves a son unknown to her as such? The objects of the kindred love may seem unworthy of complacency, but they induce beneficence, and there is pleasure in the thought of the relation.

What is the common element in all these kinds of love? Love has for its object good, advantage in and for the thing beloved. What to us is good is pleasant and beloved. Is not the secret in the pleasure of the loving, and because the love itself is good? Love attains its ripest fruit in good. Is not the fruit the fuller repetition of the seed? Is not "perfect love" the "highest good" attainable, and what the God of love has purposed, planned and rendered possible for all his sons? Has aught within the nature and the gift of God such measureless delight and value? Perfect love is finished and completed love, the highest reach of love, without alloy and flawless, and the very love of God. The highest aim is neither holiness nor happiness as what they are; but love, which holds them both and makes them what they are.

In every form of love there seems to be the kinship of the faculty with all its objects, and the lover is the fellow of the loved. Love complacent, kindred and

beneficent, is but the single love in various aspects. Its spirit is affection or desire; its soul or thought is kinship, and its outward form beneficence. Love has reasons of its own of which the reason, lower, colder and, it may be, purer, has no knowledge or capacity. Its peculiar thought is intuition, and its purposed, certain outcome, good. Like truth and faith, it has a spirit, soul and body of its own, an inmost, outermost and intermediate element, the three contributing to make the single thing or product. Its inmost spirit is the highest thing in man and, therefore, nearest God.

In the inmost spirit of Jehovah is the love that chooses or prefers the righteous order, with its right and good for all within it. In his constitution of the universe appears another law or thought of love that binds the right and good together, and the wrong and evil; linking every cause with its effect. In his outward act he manifests what seems to be another love, or combination of the other two, that gives the freedom of the will to human nature. The inmost, foremost, highest love would dominate the rest, and this suggests that, as the fruit contains the seed and is its culmination, God perceived in freedom of the will, creation's final stroke, a necessary element of righteous order, even though it held within itself the possibility of wrong and evil.

How could God attain and manifest the fullest, utmost righteousness but, as within the human nature's freedom of the will, he triumphed uniformly and completely over human nature's first and last and intermediate temptations? That peculiar form and grade of righteousness was latent in him, till the resurrection fully proved and manifested it. That righteousness of God is just what human nature needed, what he gave the human nature in himself, and what he will bestow on all his fellows as their faith responds to it that it may work in them. He became himself the leader of the many sons to glory by the only path, the path foreseen and chosen ere he made the world, the path that he

himself must tread to consummate his righteousness and have the finished product to bestow on others. In Jehovah's nature was a law which brought about the crucifixion; there before the world was founded. "Ought not the Christ to suffer?"

Each affection wills its own gratification, and will have and help its object when it can. No love can choose against itself. It may reduce or waive or not present its claim. There is an inmost love conditioning essential character. In every final choice the active loves confer or struggle in the court of reason, and, through compromise or triumph, one of them determines what the will shall be. This will of love and reason may be just the will of inmost love, but it possesses elements of strength unknown to that, because of what the reason has contributed. If it is not the will of inmost love it is another and a lower will, although a stronger. When the consistent, purposed act exists, another element affecting will is introduced in action's natural and prompt reaction on the will, confirming it. Every action is the sum and evidence and outcome of the prior and inherent wills, the passive with the active; for the passive have contributed their silence. When the inmost love is silent, action will not show the nature of that love, although the action must react on it as on the others. In every action love descends, through intuition, reason, thought or wisdom, into it. The will is latent in the love and is begotten from it, and is possible without the action, for the necessary instruments may be beyond its reach. It is the offspring of the loving, fruitful marriage union of the love and wisdom. Do not forget that not to will is really willing not to.

Righteous order, working good to all within it, must have had its origin in love, the faculty whose only object and design and outcome must be good, the good of love; not only good which love desires and brings about, but good which is an element or quality of love, the good of loving. "Love is the fulfilling of the

law." With love the law is satisfied. More cannot be given; what is less or else will not suffice. All it asks is love, the very property of freedom of the will. The law determines what the righteous order is, and renders certain its result of good. It must be satisfied with righteous order as the whole of what it means and claims. It has provided that the punishment of wrong, unrighteous order, or disorder, shall inhere within it and shall cease with it. Reestablish righteous order, and the law is pledged that all the good inhering in it and belonging to it shall be reestablished too. It is impossible for God to wish and bring about that righteous order should be destitute of any of its good, and they are very far from truth who say, (alas! their name is legion,) that the loving righteous God could justly and with satisfaction doom the loving, righteous spirit to eternal hell, if no provision but the loving righteousness of spirit had been made to make the doom impossible. To state the error ought to be sufficient to refute it, and it would be were not ancient, fashionable, cherished, systems of theology thereby endangered and destroyed. Think of it! The loving God could be sufficiently dissatisfied with perfect likeness to himself to say to all his loving sons, "Depart, ye cursed!" Where in all the truth of God is there a statement, fact, or principle to warrant such a doctrine? Who would believe that it could be a fundamental doctrine of a popular theology?

Admitting, for the moment, that the inmost thought of love is kinship, let us follow where it leads. What Jehovah says he loves must have substantial loveliness, especially if he compares it with another thing unloved by him. "Jacob have I loved, but Esau have I hated." In their external conduct, in their works, we see no ground for such distinction, and they were alike the children of the "flesh." Something else and inward differentiated them. A Messianic promise, marvellous and mighty, had been given by Jehovah. Messiah was to be a son of Abraham, a blessing, spiritual

and boundless, to the world. The connecting line must run through single sons, and only they were chosen who would have the spirit of the promise, who would be in every sense the children of the promise. Neither Ishmael nor Esau had the spirit of the promise found in Isaac and in Jacob. Believers only can become the children of the truth, (John 12 : 36,) and only they are "called" the children. Jehovah-given names are full of meaning. They whom he calls the children are so, and will prove that they are rightly named. "As obedient children, and as he who calls you (children,) be ye holy." (1 Pet. 1 : 14-17.) Those who have the spirit of the children, and are rightly called by God the children, he elects, prefers, to love. Shall we begrudge to God the love of that complacency which fathers feel for children in the kinship and its proofs?

Is there not a thought of kinship in the matter and the manner of the potter and the clay? Does not the potter as a potter love and use his clay according to its worth? What sculptor uses marble, whence he could make an angel, for a hitching post or stepping stone or soda-water? The wisest artisan will do the best that can be done with his material. It yields itself to his idea, so establishing a sort of kinship. Is God the fool we sometimes think he is, to throw away or basely use material from which he knows he could produce inhabitants for heaven? Is that the only or the certain lesson of the potter and the clay?

Read Jeremiah 18 : 1-10 to learn the potter's business principles and practices. Whatever else he does he never throws the clay away if it is fit for any better use. The word translated "good," ("seemed good," verse 4) in all its many scores of Bible instances, has never in it any thought, or any possibility of any thought, of arbitrariness, but only that of right and good.

"Fitted themselves," or "have been fitted" for destruction. (Rom. 9 : 21.) Which is correct? Why not both, for both are equally correct translations? Until we see and ask him, how are we

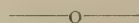
to know which Paul was meaning? As he knew right well the meaning of the middle and the passive voices of the Greek, and meant to make his meaning clear to all, why may he not have meant to teach the double truth that wicked men can fit themselves, *according to the constitution (nature) God has given to the universe*, for that destruction which has made and proved the "sons of disobedience" to be the "children of the wrath" of God, and that "by nature" (or inherent law, combining causes and effects,) and not by birth, or aught preceding, or outside of, disobedience?

The Messianic promise seemed to be without conditions, but its clearest, strongest term suggested "blessing" of the grandest type. The Jew, endowed with freedom of the will and using it in wrong, insists that this endowment is from God, and why should he find fault with any use of it, as freedom is according to his will? Forgetful of the higher order of the blessing and its righteous source, the Jew insists upon fulfilment of the letter of the promise, wholly independent of its spirit; and denies to Gentiles, though they have the spirit of the promise, any share in any portion of its letter.

Let us suppose that you had promised capital to aid a friend or brother to to begin and push an honest, honorable business. If, before the money could be paid, you ascertained beyond a question that the beneficiary would be otherwise than wholly honest, would you hand the money over to him? Your early offer had been prompted by the love which hoped for his success in honest business. Would the love be less or changed, if it withdrew the offer based upon its former hope, now certain to be blasted? And could your friend or brother righteously complain if, in accordance with your wish and purpose to be helpful to another, you selected one who would be certain to be worthy? The capital Jehovah promised Israel was for the business of blessing. They who lacked the spirit of the business would forfeit all their interest

in it, and every one who had that spirit of it would become a partner, even though a stranger to the outward commonwealth (or firm) of Israel

Blessing is the business of love, its capital, its operation and its profit. Only they can be beloved of God whose chosen place is in the line of blessing others; only they are rightly called his children. Jacob, loved by God, prevails with God and wins the name of Israel, a prince of God; and finally is called by God his son, and made a type of his Messiah, God's beloved Son. Through Jacob came Messiah, and through that Messiah human nature's life eternal, crowning all the prior blessings with the highest, richest possible. Every section of the channel of this blessing was allied with God, the only fount of all our good; and only he who loves and seeks to bless can be a son of God.



No Condemnation.

"No condemnation now to those in Christ." Rom. 8 : 1.

The statement is a clear, emphatic one, not easily misunderstood except by those whose prejudice would use it to uphold their present system of theology. Let us consider what it says and intimates.

It is the statement of the fact that God does not condemn at all; and not that he withholds a condemnation which he knows to be deserved.

It declares the possibility and the actuality of other human beings having such relations to the Christ as are correctly called their being "in" him. This could mean, not only that they live within the present sphere of Christ, and are at home there; not only that they draw their life from him and manifestly do so; but that they are part of him whose life is all the life they have; that he and they are incomplete without each other, as the head and body would be; that the Christ is in the Christian and the Christian in

the Christ by virtue of a union whose distinctions may be noted, but whose parts cannot be separated.

"To those in Christ," it is declared, "there is no condemnation." If we have rightly comprehended the relations meant by being "in" the Christ, we must acknowledge the impossibility of condemnation for them. He, and every part of him, and all in him, are holy, sinless, righteous; all the law demands or could demand.

If it be said that no one out of heaven is altogether righteous, (can there be degrees in righteousness?) may we not reply that any one in Christ is certainly in heaven? And consider too the proper, only, meaning of the words "no condemnation." They imply the utter absence of a quality or thing to be condemned. If anything condemnable continues to exist, "no condemnation" could not be affirmed of it with any truth, no matter who affirmed it.

"No condemnation" must be true (1) of what was never otherwise than altogether righteous, and (2) of what has fully and forever put away what was unrighteous. Here common sense and systems of theology antagonize each other. Once guilty is forever guilty, it is true; but once unrighteous does not mean forever so. If we admit that guilt may mean desert of punishment, we know no thought of God has ever found expression, that unrighteousness desisted from deserves and will receive eternal punishment. The guilt of having sinned not God himself can wash away from any; but the guilt of sin persisted in, of present sinfulness, may cease at any moment, and Jehovah, with the fullest truth and joy, announce "there is no condemnation now. I know of naught deserving of condemnation."

And here comes in the forceful "now," with all that it suggests. It does not need to hint that any now in Christ were ever out of him, and in that state were worthy of the condemnation. In a sense it would be true, but it is not the doctrine here. There is an intimation that there was a time, there was a state,

in which the Christ and every one in him were justly objects of Jehovah's condemnation, and continued so until completed condemnation put away the thing condemned. The time has fully passed, the state is wholly changed; and now there is no condemnation to the Christ, and therefore none to any in him.

There was a time when all the human nature, and when all who ever came to be in human nature, were in Adam, or whoever was the first of human beings. Then the phrases "Adam," "all men," and "the human nature" were in effect, if not in fact, synonymous, or practically so. The Christ who came to be in human nature, was in Adam from the first, with all the rest of us. Whatever any of us think about the nature of his spirit, we are all agreed that what was physical in him and us, had not the fact or semblance of a difference, at any point, in any quality, in nature or in origin.

When Christ redeemed, perfected, elevated, human nature in himself, he had within himself the whole of that perfected human nature, and whoever comes to share that nature has a share of Christ, and must have been in him when he perfected it, exactly as the human race were all in Adam when he fell. The analogy between our coming into human nature and our coming into Christ's perfected human nature, will be found to be much closer than most of us are wont to think. All of human life eternal was and is in Christ, and any one who has the life eternal was and is in him.

"There is now no condemnation," intimates that condemnation has preceded it and been completed. It indicates that all unrighteousness has been forsaken, and the whole of righteousness is being followed. The law forbids, the law commands; and righteousness respects its prohibitions and commandments, putting off the wrong and putting on the right. While condemnation would apply directly and emphatically to the presence of the wrong, the absence of the righteousness attainable would be included in it.

The spirit might be righteous in its purpose and endeavor, while the flesh continued only sinful. If the sinful flesh should lose its life, the sinfulness, and so its condemnation, would be ended, and the righteous spirit would be free from all its weight and evil.

When separated wholly and forever from that flesh of sin, and only and completely righteous, and the proper and the only man, that righteous spirit is correctly said to have "no condemnation."

If the flesh were only sinful, and the spirit only righteous, and the two were finally forever separated by the condemnation or destruction of the flesh, there would remain no cause or ground of condemnation of the person. While the sinful flesh continued, condemnation of it would continue, and await it and its tenant.

Manifestly, it would be impossible for sinful flesh, for any flesh, for any subject to the flesh, to be in Christ. That relation is a matter of the spirit only, and, accordingly, of spirit separated from the flesh.

2 Cor. 5 : 17. "If there be any one in Christ, there is a new creation; the old things passed away; behold the new have come to be." This lesson Paul derives from our relation to Messiah's death and resurrection; to his absence from the flesh, and to his after, lasting presence in the spirit. To Paul the spirit and the state of spirit always spoke of "newness," and the body of the "old." "In newness of the spirit." Romans 7 : 6 ; 6 : 4. "Our *old* man was crucified with him, that the *body* of the sin might be destroyed or, rather, made inactive." Rom. 6 : 6.

"In Christ" is such a matter of the spirit as to be impossible to all who lack his spirit. Plainly, in the union indicated by the phrase, there must be harmony and sympathy and unity, without division or discordance anywhere. How fearfully they err who think unrighteousness can be "in Christ," and that the righteousness of Christ can hide unrighteousness of others in him. Concealment cannot change unrighteousness

to righteousness, or cancel its inherent punishment. In whatever sense or measure our unrighteousness belonged to Christ, it brought upon him condemnation to the uttermost, a condemnation not exhausted till unrighteousness was wholly and forever put away.

Exodus 23 : 7. "I will not justify the wicked." Deut. 16 : 20. "That which is altogether just shalt thou follow." Proverbs 17 : 15. "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." Isa. 5 : 23. "Woe unto them—which justify the wicked for reward, and take away the righteousness of the righteous from him." Prov. 24 : 24. "He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him.

"The ungodly" whom Jehovah justifies, are never the ungodly who continue in ungodliness. No one is forgiven, not condemned, and justified, who does not altogether leave his sins. The justified ungodly had abandoned their ungodliness. Because of present godliness, of present union with Messiah, God declares them righteous, and announces that his law, the law the Jew was thinking acted otherwise, has for such characters "no condemnation."

As a state sanctification is subjective righteousness, and of itself atones for past unrighteousness. Justification is the law's opinion and announcement that subjective righteousness will satisfy its every claim. The thoughts of men, especially the thoughts of theologians, differ widely from the thoughts of God. Isa. 55 : 7-9. To regard sincere repentance as sufficient ground of pardon is the wont of Scripture, and the want and fear of systems of theology, whose very basis is the doctrine that the holiness of God would not protect from everlasting punishment the subject of it, if for him there was not also substitutionary sacrifice. When the God of law and law of God announce "no condemnation," they are thought to mean that persons formerly and still, confessedly, unrighteous, are no longer justly subject to the

punishment they still deserve. When Pilate says and means of Christ, "I find no fault in him," he is applauded, but when God declares the same of others he is not believed. Be the speaker who he may, "no condemnation" cannot truthfully be spoken of unrighteousness and its inherent punishment. To make the verdict or decision just, they must have ceased.

Examination of the context may assist us to the meaning of our text. Its "therefore" points to what precedes it. Rom. 7 : 25. "Thanks to God through Jesus Christ our Lord. So then I myself am subject in the mind to law of God, but in the flesh to law of sin." The thanks are for deliverance out of the body of this death. v. 24. His experience and argument had proved that in the "mind," the "spirit" or the "inward man" the law of God had its dominion, realm, or throne; but in the body, in the members, in the flesh, "the sin" had its dominion, realm or throne, a reign completed and complete in death. From the body's sin, deserving condemnation, he could be delivered only by the body's death, or by the spirit's death to body's sin. His body might not die for many a year, but in the spirit of the death of Christ he could be sharing in his death to sin, a death accomplished at his crucifixion, but a death whose spirit governed all his prior earthly life. While he had a mind or spirit honestly submissive to the law of God, and able to account and to conduct itself as if already dead with Christ, as if the sinful body were already dead, it was impossible to find in him a single thing deserving condemnation.

When the righteous spirit of the Christ was separated from the sinful flesh through which he entered human nature, he was wholly righteous, having put away from him forever and completely, that which made it possible and right for him to die, viz., the flesh of sin. Of course he was aware what death, especially his death, was meaning, and he had the spirit proper to it. He knew the sin within the flesh must be condemned, be-

cause impossible to justify or take away except by death. Until its condemnation he was not without desert of condemnation. When its condemnation was completed he was righteous altogether, and "no condemnation" properly described his state and also that of all "in him." Every one in Christ not only shared his righteousness of spirit and his righteous spirit, but his freedom from the flesh of sin; and was without the condemnation which preceded, caused and filled the death.

One element of value in the death of Christ was in its being "once for all," complete, perpetual. And yet he was not less, but more alive; because the only mortal thing about him was forever put away. That after life of righteous spirit had no more to do with sinful flesh. He died to sin forever, but he lived to God in all his being as before he could not. When he came into that after, only righteous, everlasting life of spirit only, he became the source of all that life in others. The necessary qualities of that eternal state were righteousness and life, the opposites of sin and death, so opposite that "death to sin" describes them. Any whom the spirit of the living Christ was dominating would attain that "death to sin" in all its spirit, facts and possibilities. The possession of that spirit would be equal to participation in the death of Christ, would be impossible to any not "in Christ." To be in the living Christ would bring the person into all his spirit. "If any man have not Messiah's spirit he is none of his." He who has that spirit dies as fully as if he were dead already, and delivered from the law of sin and death. Such is the law pertaining to the spirit of the life of those in Christ, that it delivers as completely from the law of sin and death which governs all the earthly life, as if the one in Christ were dead and buried and in heaven.

We must remember that our writer deals with facts of spirit, and the reader is obliged to understand him as he writes, or fail to understand him. To him the Christ was living spirit after sinful flesh

had been condemned and put away forever. To him to be "in Christ" and to possess the spirit of the Christ were just the same. For him subjective righteousness included death to sin and life to God; and that as much for Christ as for the rest of us. His doctrine of justification is that such a righteousness, and only such, will satisfy the law of God. He maintains that Christ must die because of sin in him, or, rather, in his flesh; and that he did and ought to "die to sin." Although Messiah's righteous spirit always would and did antagonize the sinful flesh, the surest, clearest method to avoid the walk according to the flesh, would be for such a spirit not to have the flesh to walk according to, to be forever separated from it. That antagonism had been "death to sin" in spirit, but the final separation of the righteous spirit from the sinful flesh, made such a death complete and lasting. No one of us can cease to walk according to the flesh, and learn to walk according to the spirit, but through "death to sin," whose spirit is the very spirit of the dying, rising Christ. Only those "in Christ" are able so to walk, and only those who walk so have "no condemnation." They have his spirit and repeat his life and share his privileges.

Something was condemned in Christ or he could not have died. It was nothing in his righteous spirit; which had neither need nor right nor power to die. The sin was in the thing which died and ought to die. Paul calls the human flesh in which the Christ was manifested "sinful flesh," (the flesh of sin,) and he declares with emphasis that God "condemned that sin within that flesh." (See Greek, Rom. 8 : 3.) If Christ in human flesh deserved and suffered condemnation, how can any in the flesh escape it? If condemnation, consummated in his death, became to him "no condemnation," it becomes the same to all "in him," to all who have his spirit. The doctrine we are searching for is that of Paul, and this is certainly what he has said.

Paul declares that what the law pronounces righteous is fulfilled in us who

walk not after flesh, but after spirit; and that this result accomplishes the purpose of the condemnation of the sin within the flesh of Christ. Peter's doctrine is substantially the same, though stated somewhat differently. 1 Ep. 2 : 24. "Who bore our sins in his own body on the tree, that having died to sins we may live to righteousness." This is the doctrine of the angel, (Matt. 1 : 20.) "He shall save his people from their sins." To the sins he bore Messiah died, and all "in him" must then have died to sin. "We who died to sin how shall we still be living in it?" He himself was one of all for whom he died, and he accomplished for himself what he repeats in others. The righteous spirit dies to sins it will not do; to sins committed formerly, to sins untouched and never to be touched. There is but the single proof that we were in Messiah when he died to sin, and that is in our death to sin. It is the faith of Christ which justifies. (Gal. 2 : 16.) God could not be just and fail to justify the faith of Christ and all who have it. Nor could he be just and justify the absence of that faith. Rom. 3 : 26. (See Greek original.) Paul insists that only they who have the spirit of the Christ can have his life; that only they who have his faith have his justification. (Gal. 2 : 16.)

When we come to have the faith and spirit of the Christ, we come to be "in" him, in fact as well as potency. This involves our having faith in such a faith and spirit, and especially in him who had them. We come to have the faith of him in whom we have a proper faith; we come to be the sons of that which we believe in. John 12 : 36. Proper faith receives the life of Christ and reproduces him in us in just the measure of reception. "In Christ" becomes a thing of faith and life and power, and not at all a matter of the forum, save as law cannot deny its satisfaction with the facts. The law pronounces righteous him who dies to sin and lives to God in all the spirit of the death and resurrection of the Christ. The faith in Christ which does not issue in the faith

of Christ is unintelligent, dishonest, dead. It is with the faith of Christ, and only with that faith, the law is dealing and can deal in its justification. With faith in Christ it does not deal, but as that faith reveals and rises to the faith of Christ, a faith it cannot fail and does not hesitate to justify.

What can it be but holiness to "walk not after flesh but after spirit," gladly yielding all the members unto God, refusing to submit them to the service of "the sin" within them? Rom. 6 : 12, 13. For holiness what law of God has any condemnation? Its inmost spirit is the spirit of the Christ, the spirit moving him in death to sin and life to God. Rom. 1 : 4. That spirit caused and filled his resurrection from the dead. Every one "in Christ" must share that spirit and that resurrection, their relations and their facts. Justification is concerned with the relation of the facts to law.

Why are believers justified? Why is their faith in God accounted righteousness? Romans 4 : 21-24. (1) What Jehovah reckons to be righteous must be righteous. His computation cannot be erroneous or arbitrary. There is an element of righteousness in proper faith in God which justifies its being reckoned to be righteousness. (2) In Hebrew "to believe" another is to cause him to be true, to make the truth of him believed the truth of the believer, and to treat him as "the truth." Truth and righteousness are consorts. There is a truth of statement, and a truth of fact which may be stated or may not be; but above them both there is, the truth of proper order, or the truth of God, the truth of what is as it ought to be, the truth almost synonymous with righteousness. (3) It is the law of faith that the believer comes to have the nature of the one believed in, and becomes the offspring of the object of his faith. John 12 : 36. (4) There is but little difference between an honest faith in righteousness as righteousness, and faith in God. They merge so certainly and closely as to be not easily distinguished. (5) Faith obeys its

object, and the spirit of obedience found in righteousness and in a proper faith in God is one. Unrighteousness cannot believe in God except as devils do. (6) Even when we trust in God for earthly blessings it is proper and successful, certainly and only, in subordination to regard for righteousness. Ps. 66 : 18; Prov. 28 : 9; Matt. 6 : 33. (7) The righteous man is saved. No other can be. Heb. 12 : 14. Only righteousness can save from any consequences of unrighteousness. It is the righteousness of faith which saves. (8) Faith responds to and receives the righteousness of God.

The faith of Christ was faith in God and righteousness, and made him what he was, "The Lord our righteousness." In the measure that we have his faith we come to be in Christ, and have his righteousness, a personal possession. We come to have the faith of Christ according to our proper faith in him, the faith which makes us one with him. That union is a thing of imputation, only while its facts are not perceived and manifest; as manhood is imputed to the infant, fruit to seed, effect to cause. Every one who honestly and thoroughly believes in Christ is "in" him; is a member of his body, as a matter of the surest, richest fact; not only, (if at all,) because of faith in Christ, but chiefly, (if not wholly), as participating in the life, the faith, the spirit of the Christ. What can the law condemn in such a spirit, faith and life?

The inconsistent lives of multitudes of (so called) Christians makes our subject very difficult. While we cannot say they are not Christians, we are certain that unrighteousness can never be "in Christ." The sons of God not only do not sin, they are unable. 1 John 3 : 9. That which lies and steals and hates and is impure is not a part of Christ.

What mischief have they wrought who so distinguish justification and sanctification as to save (in thought) a multitude of justified, of whom but few are sanctified; and damn (in thought) the sanctified, when not by imputation justi-

fied. The Christain Church, as such, does not believe in holiness as advantageous, and attainable on earth, and would be frightened to discover it is necessary. How strange to most professors is the joy of Paul in finding that the life "in Christ" gave power to dominate and mortify the flesh of sin from which he groaned to be delivered. We deride and charge with ignorance and self-conceit and spiritual pride, the few who glorify the grace of God in keeping them from sin; and we are trusting to the grace of death to make us clean completely and forever. But only what we come to be "in Christ" while here, will we continue "over there;" increasing always on that line, but having no participation in the things for which we made no preparation and have no capacity. Only what is not condemned can enter heaven. Jehovah will not justify the wicked or condemn the righteous; and the only faith that he can justify is that whose righteousness of spirit makes us righteous.

It would be difficult to frame a definition of sincere repentance which would not include within it every element of holiness. Both respect the law and both the tables of the law, its prohibitions and commandments. The inmost spirit of sincere repentance is the spirit of obedience which is the inmost spirit of the highest holiness. That repentance is the gift and operation of the holy Christ. Any one who honestly repents of any sin as sin, as honestly repents of every sin as sin, regarding the commandments as obligatory as the prohibitions. He who sincerely follows righteousness as righteous, follows every form of it. Rightly to forsake iniquity we are to follow only righteousness. What more can penitence or holiness antagonize than *every* form of sin? What more can it fulfil than every form of righteousness? Listen to Messiah asking to be buried in the Jordan by the preacher of repentance. "Thus it becomes us to fulfil all righteousness;" to die to sin, and then to rise into the new-

ness of the life beyond, into the sphere of spirit and the smile of God.

Repentance has relation to the former sin to which the spirit dies, and is the spirit of obedience in its relation to that sin. Repentance puts away the *flesh* of sin, and faith is, properly, the life of *spirit* in the sphere of spirit, realizing matters of the spirit. Practically, Christ repented when he voluntarily put off the flesh of sin he voluntarily assumed. That is just the spirit and the action of sincere repentance. In his death he died to sin, and thenceforth lived to God alone. And every one in him participates in all the spirit of that death and resurrection; the condemnation of the former, and the latter's freedom from that condemnation.

If the spirit of sincere repentance is the spirit of the death and resurrection of the Christ, it is the inmost spirit of atonement as related to the prior sin requiring it. Both repentance and atonement are connected with that sin, and have within them all Messiah's spirit of obedience. Repentance is the sinner's death to sin, the death the ancient sacrificer symbolized when, having laid his hand upon the sacrifice's head, he used that hand to slay it also. Only he who brought the offering, (and not the priest,) would slay it. His flowing, separated blood, or life, is then devoted to the service of the Lord.

To be "in Christ" ensures "no condemnation" and the walk not after flesh but after spirit. May we not conclude that condemnation has relation to the walk, and both of them to our connection with the Christ? Is it possible for one to be in Christ and have no condemnation, while he walks according to the flesh and not according to the spirit? Can any come to be in Christ without sincere repentance, a repentance that affects the walk, as does the being in the Christ? Is justification but a matter of the fancy or the forum, and without foundation in the facts? Men, and Christian men, and Christian theologians, have persistently denied justification to the peni-

tent, although the doctrine crowds the Scriptures. Is it any wonder that Jehovah has declared, "My thoughts are not your thoughts," and has insisted that he justifies the penitent and all who have "the faith of Christ?" He who sincerely turns from sin to righteousness is showing that he has the faith of Christ concerning sin and righteousness.

To be acceptable the animal of sacrifice must needs be slain. We can yield our members instruments of righteousness to God when we are dead to sin, (the sin within them,) or, what is the equivalent, when flesh's sin is as completely hindered from controlling us as if the flesh itself were dead. To enter heaven, even Christ must put away in death's tremendous fact the flesh of sin, to which in spirit he was always dead. The spirit always dead to sin, and finally completely separated from the flesh of sin, must have "no condemnation." The matters of the spirit are the most substantial facts of all, and when Jehovah tells us what he thinks of them, his thoughts are truths of facts, and not to be enrolled among our notions and imaginations. His tiniest thought has a tremendous reach and tread. Whoever thinks with him, and with his Son, he rightly reckons righteous.

We may fancy or believe ourselves to be in Christ when we are not. It is the *fact*, (and not the fancy or the faith of any one,) that brings about or constitutes "no condemnation." The fancy and the faith, without the fact, might give assurance till the day of storm would prove how false they were; the same assurance which the proper faith and fact would give. The fancies of the lunatic might give him greater joy than all the pleasant facts would give the sane. We may grant that proper faith in Christ will bring one into Christ, but faith in Christ must mount into the faith of Christ to prove we are "in him," and to ensure "no condemnation." It is impossible to be "in Christ" without his life and spirit, or without his death to sin and life to righteousness.

What a medley of absurdities the

prevalent theology presents. (a) The single spirit can be righteous and unrighteous, walk in opposite directions, serve a multitude of masters, all at once. (b) The wise and righteous God can count and call and treat as righteous those he knows to be unrighteous. (c) Sincere repentance has no value if without a faith in substitutionary sacrifice. (d) Fellowship (according to our circumstances and capacity) with Christ in all his sufferings, without exception, is the duty and the privilege of all of us for whom, in all his sufferings, he suffered in the stead. (e) Faith in Christ will justify and save, without the faith of Christ. (f) Holiness is unattainable, although without it none shall see the Lord; and, if attained, it would be valueless without a substitutionary sacrifice and faith therein. (g) "No condemnation" does not mean that there is nought to be condemned; or that there has been prior and completed condemnation; but the things deserving condemnation, while unchanged in presence, quality and operation, justice has no claim upon, no charge against. (h) The Christ who came to save his people from their sins, performed his work completely, but has not ability to carry out his purpose. (i) "In Christ" means anything but what it says, and any fancy we may have about it may approach the truth; but what the words themselves suggest, and say, cannot be true.

Has he "no condemnation" who, whatever be the circumstances, sins with knowledge of the wrong that he is doing, of the right he leaves undone? Is that to "walk not after flesh, but after spirit?" Does justification cover sins persisted in? May we sin since grace abounds? Is any sinner called to less than holiness, and justified without it? Does not the life in Christ deliver us from sin? Can "sin" and "death to sin" exist together? Can "death to sin" exist without justification? Is justification possible without that death to sin? Is not he who "dies to sin," in Christ? Can any sinner be in Christ, and fail to die to sin? Can he die to less than every sin?

Would counting one as holy make him holy? Is not the life of Christ begun in one who has a proper faith in him? Does not the life of Christ include his spirit and his faith, his death to sin and life to God?

Theology declares that true repentance is a fruit of faith. Then is the faith the seed of righteousness, and that accounts sufficiently for God imputing to it righteousness, for righteousness is in it. What faith is proper, worthy, useful, but the faith which proves its life and worth in fruits of righteousness? Why go about to find a fanciful, fictitious value in the faith which worketh righteousness? Are not the facts enough to be considered in the reckoning? The righteousness which fills the inmost spirit and the certain fruits of proper faith, accounts for all the legal or forensic terms describing its relations to the law, which asks for righteousness and is content when it appears. The law is very strict, but cannot reach the strictness of the sinner violating it. It declares its satisfaction with sincere repentance, and has never asked eternal punishment or its equivalent, upon the sinner or his substitute. Christ has satisfied its claims, and every one who comes to be in Christ, by sharing in his spirit has, with him, "no condemnation."

It is amazing that theology insists that human flesh is sinless, but that human spirit is, by nature, totally depraved. That human flesh is less than spirit, more than matter; and, as organized and animated, it might have a quality which God, and those through whom he spake, regarded and denominated "sinful" and "the sin." These are the terms which Paul applies to something in the human flesh, and never absent during life. We may refuse to yield or listen to that sin, and "reckon" we have died to it (Rom. 6:11), and live as if in heaven beyond the death. That death and life would be the operation of the spirit of the Christ, the spirit of his death and resurrection; and would manifest and prove we were "in Christ." It was in his *body* that he bore the sins of all of us, and when he left the body on the tree he put

away the sins. Crucifixion consummated condemnation, and the very manner meant that "flesh" demanded it. If human flesh is sinless, why the death, and that by crucifixion? If the human spirit is depraved, how can it crucify the flesh?

This is not the place or time to study human flesh and its affections, mind and members, and the nature of the sinfulness pervading them. That state of being sinful Paul, in many places, calls "the sin." H declares the life "in Christ," to be the only power able to deliver from the domination of "the sin." That kept the Christ from sinning through his earthly life, and finally put off the flesh of sin in death. We cannot be "in Christ" and not possess his life, his spirit, and his might against the flesh; and, with them, his "no condemnation." How strange it is that multitudes prefer to be untruly counted righteous, rather than secure the righteousness to make the reckoning correct. In considering justification shall we not be governed by Jehovah's often uttered estimate of righteousness, and find it, as he does, in the spirit of its subjects yielding to the entrance and dominion of the spirit of the Christ who died to sin and lives to God, and reproduces in his people what he wrought and has and is?

However paradoxical the statement may appear, sanctification, while a thing of growth, has no degrees. The perfect opening bud is just as perfect as the perfect full blown flower. The perfect seed is just as perfect as the perfect fruit. The infant Jesus, full of grace, could grow in grace. Every stage of progress may be perfect in itself. "No condemnation" may be truly spoken of the growing man to-day, and of the larger man to-morrow; but we question if it could be truly spoken of the man who did not grow at all. The minutest subdivision of the Christ is holy, and as much of us as is "in Christ" is altogether holy, yet will grow in holiness; not satisfied to cease to walk according to the flesh, but prompt and glad and strong to walk according to the spirit,

every step a perfect step toward perfection. "No condemnation" will admit of no degrees, but may apply to all the stages of eternal progress. All in Christ will walk uprightly. Not to walk uprightly merits condemnation and receives it, be the walker who he may. The upright walk is from the sin, along the way of righteousness, and has "no condemnation."

Certainly and only from the the sin to which he died has any one been justified. Rom. 6 : 7. The single universal sin, the parent of the others, is the sin within the flesh of sin, the sin to which Messiah died, the sin which, in the spirit of the death, he had antagonized through all his earthly life. Every one in Christ shared both his death to sin and his justification from it, and proves his fellowship therein by having now that death to sin and that justification through the faith *of* Christ to which his faith *in* Christ has reached. With Christ we enter life eternal only through our death with him to sin, the death which made him everlasting victor over sin, the might and spirit of which victory he gives to all in him. Every one in Christ is just as free from condemnation as the Christ when he arose, the "justified in spirit," (1 Tim. 3 : 16,) since to have his spirit and be "in" him are the same.

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"God gave to us Eternal Life."

1 John 5 : 11, 12. "This is the testimony, that to us God gave eternal life, and this life is in his Son! He that hath the Son hath the life; he that hath not the Son of God hath not the life." The life eternal is the testimony's theme. The chief distinction of the word translated "life" is that the Bible does not ever predicate "the life" of any creature less than man. Only twice does it attribute "life" to God. (John 5 : 26; Eph. 4 : 18.) And we may doubt the latter reference. In the large majority of instances the "life" describes the new condition of believers who receive

the "life" which Christ bestows. But occasionally it describes the earthly, mortal life. Luke 16 : 25 : "Thou in thy life time receivedst thy good things, and likewise Lazarus evil things." 1 Cor. 15 : 19. "If in this life only we have hope in Christ, we are of all men most miserable." 1 Tim. 4 : 8. "Having promise of the life that now is." Phil. 1 : 20; 1 Jno. 5 : 16. The "life" is frequently asserted of the Christ in his relations to the men to whom he gives or offers it. What quality and what duration may be meant by life "eternal" we will not discuss. It is the best and longest possible when predicated of the "life"; and life eternal, be its meaning what it may, is never predicated of the wicked.

There may be stages of the one eternal life; like infancy and youth and manhood in the temporary earthly life. Maturity in each is but the ripening of the seed, and all the qualities of that maturity are latent in the seed. The Scriptures make mortality equivalent to death which it is certain to produce. And so the life of heaven begun on earth is called eternal life. Rom. 6 : 21. "Ye have your fruit unto holiness, and the end everlasting life." Rom. 2 : 6, 7. "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Matt. 25 : 46. "The righteous into life eternal." John 4 : 36. "Gathereth fruit unto life eternal." Luke 10 : 25; 18 : 18. "What shall I do to inherit eternal life?" While probation lasts there is a sense in which eternal life is not assured. Even Christ could not become the cause of everlasting life till death's dominion over him had ended. Heb. 5 : 9. Until they enter heaven believers only reckon that they have eternal life. Rom. 6 : 11. Heb. 3 : 14. "We are made partakers of Christ, if we hold fast the beginning of our confidence stedfast unto the end." Heb. 10 : 38. "The just shall live by faith, but if he draw back, my soul shall have no pleasure in him." If we have eternal life, we

will hold out, and if we have eternal life we will be holy; for the very terms suggest persistence and the life of God. Believers have eternal life because their faith responds to all the life of Christ, and never ceases to respond. But they have the life as seed and growing plant, whose ripened harvest shall be gathered on the other side. Life eternal is the life of Jesus Christ; not all of it for any one of us, but all that we respond to, or, "according to our faith." The measure of the life will vary in the human subjects of it, as compared with one another, and according to the growth in each.

It is human everlasting life of which we speak; not only not divine, but absolutely human, and adapted to the human faculties and organs other than the physical; for flesh and blood cannot inherit it. The manifested God in human flesh could not avoid the death of flesh except by miracle, and probably no miracle was equal to it. For flesh to enter spirit would reverse the universal order, which we judge to be the order of necessity. "We shall all be changed" if all of us inherit.

Whatever was the nature of the life bestowed upon the human nature in the person of its first progenitor, we cannot say or think it had a single quality of what is known as everlasting life. If Adam had eternal life and lost it, has "eternal" any meaning? Somewhere in the past God gave to "us" (whoever may be meant by "us") eternal life, and all of it is found in Christ and, in a real sense, it is inseparable from him. The giving was an act or process consummated long ago. It is probable that incarnation was the seed, the earthly life the growth, and resurrection the completed harvest. The Scripture doctrine is that human everlasting life was first and all in Jesus Christ; and not before his incarnation when he was not human. Before his resurrection Christ had not prepared a place for his disciples, (John 14 : 3) and the saints whose death preceded his were not till then "made perfect," or admitted to their final state of bliss. (Heb. 11 : 40; 12 : 23.) There was no human

heaven until its constitution in and by the risen human Christ.

When life's conditions are no longer met, when faculties and organs cease to be responsive to the life, there comes the state of death. Until response is possible there is no life, and when response has ceased the life departs. So universal is the life that where response is possible the life is present. We may think and say that where eternal life is, the response will never cease. To give ability to make response is to confer the life, so constant and pervading is the life's endeavor to enshrine itself.

As no one could receive the human everlasting life until it had existence and communication in the resurrected Christ, the saints who died before him must have waited for him in the intermediate state. But in the earthly life they had allied themselves in spirit with the spirit of the coming Christ, antagonizing sin, advancing righteousness, and seeking after God. Such would welcome such a Christ, and be responsive to the life he brought them. The Christ had been in Adam from the first, and, in the spirit of the coming righteous Son of Man, he was in all the sons of Adam as the source of any righteousness and any conflict with the forces of unrighteousness. But to come into the nature for himself, and take the nature to himself, endowed that nature in himself with qualities and forces of eternal life.

"God gave to us eternal life." The gift was not an offer, but an impartation irreversible. The "us" we must consider as consistent with the single person of the Christ in whom the whole of life eternal is. And "gave to us" we must consider as consistent with the fact that many do not have it and have not received it. Consistency would be maintained if we considered "us" as representing "human nature" common to us all. All that constitutes the human nature is in every human being, and as much in each as in them all. There may be capacity in each for much that all do not attain. Neither sin nor righteousness inheres in human nature; but capacity

for either every one possesses, till he loses from himself capacity for one of them through perfect domination by the other. Like capacity for knowledge does not guarantee the like, or any, knowledge. But any knowledge any one in human nature has attained beyond his fellows, is the property of human nature, even if no other ever has it. The human nature of the Christ was that of every other human being. When he gave the human nature in himself eternal life, the common human nature was so much the richer, proving its capacity by its attainment. But capacity is not attainment, save as it includes the elements that make attainment certain. When Christ endowed the human nature in himself with everlasting life he demonstrated its capacity, and made himself the energetic, everlasting cause of like results in others. The very presence of eternal life in human nature was the proof and guarantee that it was given to "us." For it is the very nature of eternal life to overflow and go beyond to others. It enters every opening, conforming all things to itself according to response. As love and thought and active energy, only love and thought and active energy can be responsive and receptive in relation to it. The human nature holding it is "ours," and we may have it too. The plan, the process and the product of evolving it in Christ, must be repeated in a measure in our own attainment of it. It is certain that possession of eternal life will duplicate in us the earthly life of Christ, except as modified by circumstances and capacity.

"As the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5 : 26). Life in himself is independent life, and life communicable to another who continues in dependence. What the human nature reached in Christ, however infinite, is proof of what the human nature could attain, and it becomes the goal of human nature in the rest of us. The life of Christ in us assimilates our life to his, and growth is always possible. His human everlasting life can know no change

except as it is working and revealed in others' lives. As given to the common human nature, as complete and perfect in itself, and as communicative in its very nature and impossible to be withdrawn, the human everlasting life was "given" to "us."

By "us" the writer may be meaning only those to whom he wrote, associated with him in the service and the life of Christ; and not the human race apart from its reception of the life. What Jehovah gave to Adam was as really and as fully given to "us" descended from him. All the human everlasting life we ever have we get from Christ himself; and what was given to him was given to "us" in him, in him as certainly as ever human being was in Adam. The very derivation of eternal life from him determines that recipients of it were always "in" him, from the time of his reception of it; and that the gift of life eternal was to "us." Reception of the life at any time, by any one, is proof that to that very one the life was given when it became the Christ's who gave it him.

If when the life eternal was bestowed on "us" it was bestowed on Christ, we must have been in Christ to whom the whole was given, and he in "us" to whom the gift was made. The life of all the branches of the vine abides, as it originated, in the vine. The life of vine and branches is but one. In the vine is all the life that is, or that shall ever come to be, in any branch. The mutual indwelling and response of living vine and branch determines what their life is. If the vine cannot supply the life the branches need, they languish and may perish. If for any reason branches fail to let the vine supply their life, they languish and may perish. The life of Christ, who realizes perfectly the vine idea, can never fail to meet the needs of all the branches. Any failure of a branch to realize its own idea is due entirely to itself, its failure to receive and use the life the vine is ever offering and urging. Counting any one a living branch of Christ the living vine, without

the actual and permanent communication of the life of vine to branch, is worthless to the branch and stupid in the counter. He who has the life is living, and the life he has is that of Christ, is Christ himself. Many knew they had the Christ, had taken him for all he was and could be, but were not aware that with the Christ they had and must have had, their measure of his human everlasting life. They were postponing its beginning to its fulness on the other side of death, and John was pointing back to its beginning in the Christ, for Christ and all in him.

Galatians 2 : 20. "I have been crucified with Christ, and so I am no longer living, but (the) Christ is living in me; and so whatever life I now am living in the flesh, I live in faith, the faith which is the Son of God's." Paul's idea of eternal life in Jesus Christ is that of John. All the everlasting life he had the Christ was living in him, using all his faculties and organs as he gave them up to Christ to occupy and utilize; not as a mere machine, but with the love and thought and energy at Paul's command brought into line with all the love and thought and energy of Christ within him and impelling him. Notice that the sphere of life eternal is the faith of Christ, "in" which Paul said he lived. Faith conditions and it constitutes the life; and faith in Christ must reach the faith and life of Christ. Gal. 2 : 16. The faith of Christ in God became to him the faith and life of God. If we would share the Christ's eternal life we must attain the faith of Christ inseparably linked with it. Christ can make us love and think and act as he did, and partake of his eternal life, in just the measure that we let him, by responding with our faculties to what he brings to bear upon them. We believe in Christ when we believe that his eternal life is just the life we seek, that he can give it to us, and that the measure of bestowal is the measure of response;—provided we believe sufficiently in him to make response at all to what he seeks to do in us for our advantage. The hungry man

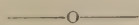
who will not eat must starve, whatever be his faith in any one who tries to feed him. Let him share his benefactor's faith and practice as to food and he will live. Alas! how many think they have eternal life, to whom the life of Christ is unattractive, burdensome and foreign. The channel of the life, its meat and drink, the word of God, how very few resort to gladly and persistently.

To love and think and act as Christ did is impossible without his life, and equally impossible without sincere response to it. And if we had the life of Christ, and honestly and heartily responded to it, we could no more fail of living as he would if manifested in our persons, than he failed to do his work. How many dream that all will share alike in everlasting life, no matter what their previous faith and practice. There is no capacity that it can fail to satisfy, but the capacity of no one will be that of any other. Every member of a body that is sound receives its needful portion from the common blood or life; but hair and heels are not the head and heart, and never can they be. To squeeze into the kingdom, and be lowest in the throng, ensures eternal life; but such a conscious purpose does not fit it or permit it. The life eternal is abundant life, enthusiastic and exuberant. Its very nature is to overflow to others. Its opposite is selfishness, or sin, or death. It will ever rule the flesh and never yield to it. As life it permeates the spiritual system, cleansing, renovating, building. No necessary element is absent from it; and there is no nerve, no fibre, that it may not touch and fill and vitalize. For every duty it supplies sufficient strength; and everything unwholesome it removes, or renders sweet and right. As life it is complete, as perfect life it is eternal; but the measure of it is the need and the capacity of those receiving it. One life will satisfy alike the bones and brain, but bones and brain are not alike.

Eternal life, repeating in us all the life and character of Christ according to our sphere and measure, would at once and naturally and delightfully impel us to

the love of what he certainly would love, to think his thoughts again, and to perform the deeds that would be proper to him in our place. To think of pleasing him, accepting his ideas, and imitating his example, not spontaneously only, but as matters of intelligence and will, belong legitimately to eternal life, which must include the natural and purposeful response to his. The satisfaction filling every moment would enlarge capacity, and with it the desire; and prayer and effort after fuller, higher life would follow, till the very exercises, made habitual and second nature, would ensure perpetual progress.

Only what we have of Christ we have of everlasting life. His affections, his ideas and his habits, made our own, determine what we have of life. How gracious the provision of the gospel in presenting Jesus as the model, fountain, and the whole of everlasting life. Theories we need not know; the facts we all can test. We ought to be like Jesus, and we will be as we have his life. How shall we get this life and likeness but by testing him as to his power to help us if we put ourselves in his control and follow his advice and orders? Try him. That is faith in him. Get him, and you have his faith and life. You are dealing with a person lovable and loving, wise and apt to teach, forever near and mighty, and, withal, in more than perfect sympathy with all your longings, for he is the author of them with the purpose and the effort to completely satisfy you. Have you ever tested him for all that he could give you? Have you tasted of the water that he gives in giving us himself, and found in you a well of water springing up into eternal life? Every one who drinks secures the well.



"Saved by Hope."

Rom. 8 : 24, A. V. "For we are saved by hope." R. V. "For by hope were we saved." The order and the tense of the revision are the order and tense of

the original. But both the versions have neglected to insert the article, suggestive and emphatic and almost demonstrative, before the "hope." "The" or "that," in the original, points to a special hope. The other instances of "hope," referred to in the passage, are without the article and properly indefinite. "By *the* hope were we saved, but a hope when seen is not a hope."

Noticing the presence and the absence of the article, we see that "hope" will not correctly render the original, or furnish such a sense as we can understand. A so-called hope which is an object of the sight must be itself an object of the hope. Hope is an affection of the spiritual nature which includes (a) desire, (b) expectation, and (c) patience. It is the continued desire of an expected end. What is desired is believed to be an improvement upon present conditions, either through the removal of what is unpleasant; or by the bestowal of what is new and pleasant; or by both. Often "hope" describes not only the affection but points beyond it to its object, *i. e.*, "what is hoped for." Col. 1 : 5. "The hope which is laid up for you in heaven." 1 Tim. 1 : 1. "The Lord Jesus Christ, which is our hope." Titus 2 : 13. "Looking for that blessed hope." Heb. 6 : 18. "To lay hold upon the hope set before us." In our text, where it is said "hope that is seen is not hope," "hope" must mean "the object of the hope," and not the hope the spirit exercises. This would determine that the "hope" preceding, ("by the hope we were saved") is properly "the thing we hoped for," or "the object of the hope." Faith and hope are not to be considered rivals in relation to salvation. "By that object of (our) hope we were, or have been, saved," would be the proper and suggestive rendering. What that object is, the introducing "for" points back to, *viz.* the adoption, or deliverance of and from our body.

There is no preposition "by" in the original. The dative case of article and noun, "the hope," permits the choice of one or more of several senses. "The

dative is used to denote (*a*) that *to* which something is done (not the direct object); (*b*) that *for* which something is, or is done; (*c*) that *with* which something is, or is done; (*d*) that *by* which something is, or is done; (*e*) that *in* which something is, or is done." Of all these dative senses, "by," (the fourth) seems here most natural. It appears again (Eph. 2 : 5 and 8) in its relation to salvation. "By grace ye are saved." The sense of "to," (first) is not remote. "Death to sin," (Romans 6 : 10, 11) may be correct; but even there the sense of "by" is possible, and not against the truth. And just as "by" and "to" are possible and true concerning sin and death, (as Christ who died "by" sin was dead "to" sin,) so they are possible and true concerning the relations of "the object of our hope" to our "salvation." That *by* which we have been saved is that *to* which we have been saved. We are saved both *by* and *to* the grace, the faith, the life, the Christ, etc. Why not *by* and *to* "the object of our hope," the death and resurrection of the Christ, for fellowship in which the writer of our text was longing? Phil. 3 : 10, 11. Paul with all his clearness does not hesitate to use a double sense; not only that our choice may be correct, but to reveal to us how rich the truth is.

An instance of a double sense, harmonious and true, is given in the verse preceding. "The redemption of the body" renders an original correctly. Yet "the deliverance from our body" renders that original with equal truth. Paul declares (1 Cor. 15 : 44) "There *is* a psychical body and there *is* a pneumatical body," intimating and, indeed, asserting that these bodies coexist *at present*. If this be so, these bodies may be separated at the death which frees the spirit from the body. The body death redeems is spiritual; and the body from which death redeems is physical. One side or view of this redemption shows us death, the other shows us resurrection. We know that death destroys the physical and liberates the spiritual. And the "change" to come

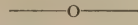
upon the bodies of the living saints when Christ is come again, must be equivalent to death; "for flesh and blood cannot inherit" what is only spirit. It is possible and probable that Christ was subject both to "death" and "change;" in putting off the body in the death; and in the resurrection in his being "changed;" the dissipation of the physical, and the simultaneous evolution of the spiritual body, being parts of but a single mighty operation. The death and resurrection of the Christ are equally important in salvation. His death was his deliverance from the body. His resurrection was redemption of his body. Understand the death and resurrection as we may, we can dispense with neither. Fellowship with him in them we hope for. What we are hoping for, the death and resurrection of the Christ, (Phil. 3 : 10, 11) are what we have been saved by. What they meant to him they meant to us, and they will be repeated in us. Of course the proper object of our hope is just the object we were saved for, and we wait with patience for it.

"We have been saved already by the thing we still are hoping (and are waiting) for." Seeming paradox, but blessed truth. Salvation in the seed is not and is salvation in the fruit which is its certain outcome. It is always good, but it is better farther on. Salvation in the past, the present and the future must be one in essence; seeming parts and actual development of but a single whole. The death and resurrection of the Christ were his "salvation." He must die to sin which filled the flesh of sin, to be forever saved from it. And he must rise again to be forever freed or *saved* from death and live to God. The spirit of his death and resurrection filled his earthly life, and made them certain and the things they were. The fact *and* spirit would be vastly more than either fact or spirit by itself. We, too, must have the spirit of his death and resurrection, or must fail to have the fact. The spirit saves in promise, but the fact in the complete performance. Our very faith will share the na-

ture and the course of death and resurrection. Faith in Christ is death to every other trust, and rises certainly into the faith of Christ, the faith of everlasting life. The death and resurrection of the Christ will be the consummation of salvation to us, but the spirit of them is its start. We have been saved by what we hope for. It is a fact, a certainty, a law, that any true salvation we sincerely hope for has already been begun in us. It is an equal fact and certainty and law that everlasting life begun in us is everlasting life unlimited in all directions as to growth.

Is it necessary to enlarge upon the fact, the certainty, the law, that all conditions of salvation are, and will reveal themselves to be, characteristics of it? They seem pre-requisites, but only as the germs which hold the fruitful life or spirit, must precede the plant and fruit. Faith, forgiving others, keeping the commandments, prayer, initiate and manifest salvation. Inasmuch as any one of them suffices, and its absence renders all the others insufficient, it is evident that all of them derive their virtue from a single common element, (the spirit of obedience, or the spirit of the Christ,) whose presence gives them origin and union and vitality. They are the gift of Christ, and hold and manifest his life. He who thinks he is forgiven through believing and forgives not others, may be sure he is mistaken. He who believes to-day and ceases to believe to-morrow, has no saving faith. Of all conditions of salvation faith must certainly continue; yet the others are controlled by but the single law. Death to sin and life to God must certainly continue. And these are but the spirit and the operation of the death and resurrection of the Christ which, all admit, are the foundation of salvation and will be its consummation. By that death and resurrection of the Christ, and by the spirit of them in ourselves accepting and repeating them for us, we have been saved, and have been saved in hope that both the spirit and the fact of both the death and resurrection of the Christ may be renewed in

our experience. We can have no higher hope and aim than perfect fellowship with Christ in both his death and resurrection, a fellowship begun in our possession of their spirit, through our faith in them.



"We Shall All be Changed."

1 Cor. 15 : 51. "We shall not all sleep, but we shall all be changed." Only of believers does the writer make this statement, and he makes it of the mass of them. He had already said, "God's kingdom flesh and blood cannot inherit," introducing with these words his story of the resurrection's mystery. In all he says in all the chapter there is not a hint of unbelievers' resurrection. Not theirs the incorruption, glory, power. Not theirs the spiritual body and the image of the heavenly, much less God's kingdom and its victory. Neither what is carnal in itself, nor they whose inmost nature is carnality, are able to inherit what is only spiritual. Even they who walk according to the spirit can do it only as they put away the flesh. The change to come upon the resurrected dead, and that to come upon the living saints when Christ shall come again, are based upon the same necessity, for "flesh and blood cannot inherit." "We shall all be changed."

"We shall all be changed," if literally true, involves tremendous consequences. Heb. 1 : 10-12. "The heavens—shall perish—they shall wax old as doth a garment; and as a mantle shalt thou roll them up—and they shall be changed." Peter says "the heavens shall pass away." 2 Pet. 3 : 10. And Isaiah said (51 : 6) "The heavens shall vanish away," and "all the host of heaven shall be dissolved" 34 : 4. The change that Paul refers to cannot be cessation of existence for believers, but cannot be less than that cessation of existence for the "flesh and blood" unable to inherit. "According to his promise, we look for new heavens and a new earth. 2 Pet. 3 : 13. "And

I saw a new heaven and a new earth : for the first heaven and the first earth are passed away." Rev. 21 : 1. "Death shall be no more,—for the former things are passed away." Rev. 21 : 4. No tears, no death, no sorrow, and no pain, for flesh and blood are passed away. "Old things are passed away ; the new have come to be." 2 Cor. 5 : 17. The change is but destruction of externals, but that destruction is complete ; and yet externals new, and perfect, and eternal come to be. Every particle of what is old shall disappear, and in its place a wholly new appear without a property of what was old. In the change believers will remain themselves, but will exchange the old for new. It is a mystery, but not insoluble, and not without analogies. Flesh and blood cannot inherit, but inheritance becomes a fact without them. There is a body in the kingdom, and it is not flesh and blood. It may appear to be the same in form, but not a particle or property of flesh and blood is present.

The phenomena of petrification furnish some analogy to what is present in "the change" to come upon believers, at the resurrection and "parousia." Petrification is a change that comes upon a body formerly alive and organized ; in which its former particles entirely disappear, and in their place new particles with other properties appear. No former particle remains, and not a substituted particle partakes of any of its substance, any of its qualities. The disappearing, dissipated particles control the time and place of change, although they may be yielding to the forces that intrude upon them. The new can never enter where the old remain or till they leave. As the old depart the new push in. As the new push in the old depart. The force is in the new, the yielding in the old, and yet the old determines where the new shall come and stay. The form remains, and much of the appearance ; but the substance has no particle or property in common with the old, except that both are matter only. What the substance of the resurrection

body is we know not, but we know it has no particle or property of what was brought to death or change ; it is not "flesh and blood" at all. But what was "flesh and blood" determines something, limiting the change somewhat as to its form, and possibly as to appearance. That the "change" is quicker than the change of petrification, but reduces or eliminates the element of time, and leaves the parallel of operation still complete.

Of all Messiah's miracles his resurrection is the first in power and glory, manifesting them beyond the others, and convincing his disciples far beyond what they had done. All the works preceding this were swallowed up in this his mightiest and final work. It was their ripened fruit, their gathered harvest, that for which they were and wrought, and wanting which they would have been both idle and unfruitful. Which of all the earlier mighty works would be selected as the seed of what was mightiest and last ? For the seed is promise of the fruit, and holds its inmost nature. If the fruit is last, is not the seed the first ? Does not the first born reach the throne ? Remembering the rank and glory and convincing power of Jesus' resurrection, shall we be startled by the record of the first of miracles which Jesus did ? John 2 : 11. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory ; and his disciples believed on him." Would it not be true if of the resurrection we should say, "This first and prince of miracles did Jesus in Galilee, and manifested forth his glory ; and his disciples believed on him ?" Many would admit all but the "Galilee," but let them read Mark 14 : 28 ; 16 : 7 ; Matthew 28 : 7, 10, 16 ; and then account for what is said of Galilee which plainly links the earliest and latest miracle. The link is there, whatever be the meaning ; and the summary of either miracle exactly suits the other. The reference to Galilee may be beyond our present comprehension, but the resurrection and the changing water into wine are parallel in many of their features.

The body of the water disappears, is

dissipated, and is done away with, and in place of it appears the body of the wine. The form remains the same, and much of the appearance, but the wine is not the water that had occupied the place, not water modified and fitted for another sphere and use. Every drop of water, filling every water-pot up to its brim, was made to leave; and at, and through its leaving there were opportunity and purpose and performance of a drop of wine replacing it. Nothing could be added to the water, for the water-pots were full, and doctored water would have been an imposition and, to call it wine, a lie. The water that became the wine was not a part of it although it governed both its place and form. The water was a mineral, unorganized; the wine a vegetable, organized. The miracle could hardly be the hastened process of the ordinary vine which lifts the water that it drinks into a higher sphere, and makes the possibility of wine. The miracle resembles petrification's process, only it was instantaneous, and not prolonged. If one could understand the miracle of changing water into wine, the nature of the resurrection would be better understood by him. And if one could understand the nature and the laws of petrification he would better understand the changing water into wine. But there ought to be no question that the proper understanding of the miracle at Cana would provide the proper understanding of the later miracle at Joseph's tomb. If any of the water formed a portion of the wine, we may believe a portion of the buried body formed a portion of the resurrection body of the Christ. But if not a particle of water formed a particle of wine, we may be certain that no particle of flesh and blood became a portion of the resurrection body. As "flesh and blood" cannot inherit spirit's kingdom, and can have no share in resurrection, in which all the old has passed away and what is new has come to be, we argue back that water, filling first the water-pots, was not a portion of the wine that filled them at the last. That the crisis

of the miracle was in the drawing off would not affect its inmost nature. Was any of the water in the wine? Upon the answer may depend the light upon the resurrection.

The sound and sense and spirit of the word of God, of any word, belong to different planes. The faculties cognizing them belong to different planes, the physical, the psychical, and the pneumatical. No faculties can operate upon the objects of a plane superior to them. The physical can never comprehend the rational or spiritual. 1 Cor. 2 : 14; Rom. 8 : 7. But whatever distance separates them, all the planes are parallel, on every line of them. The faculties and objects of each plane are parallel with those of both of the others, and resemble them, but differ as the planes do. Exercised upon the word of God their common object seems to be the word of God; but the letter and the meaning and the spirit, occupying different planes themselves, are objects of the different sets of faculties. They resemble water, wine and blood which have the common property of being liquid; but the one is mineral, the other vegetable, and the last one animal; and each the subject of a different kingdom from the others. This is just the order of the liquids of the tabernacle. The liquid proper to the outer court, the only place of us for it, was water. The liquid proper to the holy place, the only place of use for it, was wine upon the table of shew bread. The liquid proper to the holiest of all, the only liquid used there, was the blood. Can such natural and prominent distinctions be without design, when all arrangements were according to a pattern and a law? The stages of the tabernacle worship must have represented stages of the human faculties engaged in them; and wine was representing something higher than the water, as the vegetable is above the mineral in life and dignity, and as the higher human reason is above the ordinary thought of animals. The lesson of the wedding wine succeeding common water, of the wine belonging to the holy place superior to

the water of the outer court may prove to be the lesson of the resurrection body in relation to, and in advance upon, the body of the earthly life. It is possible and probable that what we call "the soul," or higher human reason, may become the resurrection body of the spirit.

The simple change of putting off the body is immense. Then the veil which hid the inner man will be removed, and every one will be revealed to all the rest. If aught adheres of what is not the man it must be put away before his final destiny is reached. Concealment (or probation) revelation, consummation. Like the holy place, the intermediate state is one of light to every one within it. There is a judgment of examination and another one of execution. There is a common resurrection which discovers character; there is a higher resurrection for the righteous only.

In all the Scriptures there is not a single statement of "the resurrection of the body," and the very silence is a hint against the truth of such a doctrine; which is so untrue that so-called Christian teachers have concealed the truth of Rom. 8 : 23, which they were certain could be rendered otherwise than as they chose to render it. "Deliverance from our body" is as right as what they gave us, and is vastly more intelligible, and in line with all the context which is full of hints and statements of the body's sinfulness and evil destiny. "Flesh and blood cannot inherit." Language does not hold the possibility of clearer statement, but how many theologians do not hesitate to argue that it does not mean a word of what it says. There is a body of the resurrection, and it cannot be the body of the earthly life, the flesh and blood that we are so familiar with. The conclusion is a certain one. "We must all be changed." We are right to try to understand the change and any of the laws that govern it; but, if we fail in this, the truth remains, as simple and as certain as before, that "we shall all be changed," for "flesh and blood cannot inherit," and we shall all be there, and, therefore, changed.

Pharaoh Freest in His Hardness.

What is the basis of election if not love, and that the love, not of benevolence, but of complacency or kinship? We choose what we prefer, and so does God. There is something in the object of election to provoke its subject to its exercise. Righteousness, especially when in the form of righteousness of spirit, would be chosen by the righteous God. From the beginning he has had a chosen end in view, a heaven of righteous human spirits, having characters conformed to that of Christ the human Son of God.

Righteousness of spirit is impossible without the maintenance of proper order in the domination by the spirit of the flesh. That order God has instituted and, of course, prefers. But he has also chosen freedom of the human will to be an element of human righteousness; a freedom perfect and complete, and yet in perfect harmony with all the will of God. But the difference and order of the flesh and spirit, with the freedom of the will, make possible disorder and unrighteousness; which, from the fact of their existence, God has evidently preferred to any constitution making them impossible excepting in the righteous state which consummates the plans of which the freedom formed an element.

Not God himself could make the absence of the proper order other than disorder, and he has preferred to fasten evil on disorder rather than allow disorder to exist without it or to be impossible. His choice of order, and his choice of punishing disorder, cannot be alike, but are on different planes; yet both are choices, even though he could not choose their opposites. He has chosen to connect the cause with its appropriate effect; but with a different choice he chooses righteous causes and their good effects. But whatever be his choice it is, at root, a choice of preference. What he is himself he must be, yet he chooses to be what he is.

While we know that all Jehovah does is always out of wisdom, love, and righteousness, we have the right to question if he could do *otherwise* with *equal* wisdom, love and righteousness.

Starting all the human race from but the single point, on but the single plane, with but the single freedom of the will, and with the single opportunity to reach the single goal,—the harmony of wills, the human and divine,—what is the basis of his choice or preference of some, and of his reprobation of the rest, if it is not the freedom of the will which chooses or rejects the harmony he chooses or prefers? He cannot fail to choose what chooses as he does.

No choice which holds a sense of merit can be righteous; and for God to choose the righteous *spirit* would but emphasize his disapproval of a legal righteousness, external only. Election of the righteous spirit is of grace which works through righteousness, as opposite to choice because of works which may or may not hold a righteous spirit. They are elect who come to have the spirit of the Christ, a spirit alway his, and theirs from him; so that they are elect in him, and that from the beginning. The rest are not elect; not as neglected and rejected, but because neglecting and rejecting:

How could God prefer or save the freedom which antagonizes him, his choice and his salvation? But why allow that freedom to exist if certain of its final evil doom? The final doom we think of may not be a fact. And the final, glorious heritage of countless multitudes would not be possible without the very freedom which excites our fears for others.

The elect elect themselves, electing as they do, what God elects. Such is the necessary and eternal constitution, which rewards the right or wrong according to its nature. In every case the love and righteousness and wisdom of Jehovah bear upon the human spirit with the greatest fulness possible compatible with human freedom, to secure their repro-

duction in that spirit. What one deserves is not considered; but what one accepts determines character and destiny.

The freedom of the human will resides in power of choice, in inmost preference; and may or may not reach to corresponding action. "If there be first a willing mind, it is accepted according to what one has, not according to what he has not." "There was the readiness to will." 2 Cor. 8 : 12. "Let each one give according as he hath purposed in his heart. God loveth a cheerful giver." 2 Cor. 9 : 7; Mark 12 : 42-4; 14 : 7, 8; Luke 7 : 44-6; 16 : 10; 21 : 1-4. The spirit's choice may not be that of either soul or body, but it is the proper human choice. Adultery may be committed in the heart of one who never touches woman. Another may be tempted to adultery which he abhors, as witness Joseph. Jehovah knows the inmost spirit, and with that he deals, by that he reckons, and it is the object of divine selection or rejection.

Outward works, depended on, and giving sense of merit, banish righteousness of spirit which elects all righteousness as righteousness and wholly God's.

Many human spirits have elected righteousness upon sufficient provocation, and displayed therein their power of choice; as many have rejected righteousness when urged with even larger force, and have therein displayed their power of choice against the choice of God.

God as much prefers the human freedom even when it chooses wrong, as he prefers that it should choose the right. He can use the freedom better than its opposite or absence.

The hardening of Pharaoh's heart was its return to freedom, its resumption of its proper nature interfered with by the miracles. It was not Pharaoh's inmost spirit which relented when he thought to let the people go. That was simply overpowered by the physical necessity or pressure for awhile; and when that pressure had subsided he became his real self again.

Through Pharaoh's freedom God displayed his power, as he could not have done without it; and as much displayed the freedom of the human will.

Clay deprived of water is no longer plastic. Molten iron, losing heat, resumes its old rigidity. The manufacturer, according to his purpose, will determine something of the final form and use the iron and the clay will reach. Pharaoh, often melted in the furnace, was as often moulded in Jehovah's matrix. In his hardness he was always freest, always most himself. Perfect freedom would not choose the furnace or the mould. These God controls. Otherwise were all men gods.

God controls the human freedom in its own and universal interests; in love and righteousness and wisdom; always for the best; and having for the single end a heaven of sons of God with largest liberty.

Shall subjects of the freedom of the human will complain if he, who gave and keeps intact the freedom, uses it for their and his advantage? The heavenly potter does the best he can with his material.

All the objects of divine election are discovered to be *free*. The birthright is despised by Esau, and by Jacob prized. Hardened Pharaoh is himself again. Mercy's vessels opened to receive the mercy they contain. The others, closed against the mercy, fit themselves for the destruction which shall consummate the wrath which they have made themselves the children of, through disobedience.

Election has respect to offices and uses of the chosen vessels, quite as much as to their nature. Of course Jehovah chooses what he loves; but he also chooses what to do with every vessel.

Love controls in all election, universal love; toward some, complacency; toward all, benevolence. Under present circumstances everything that happens is the best; but human freedom largely dominates the circumstances. How God could use us for our own and others' good, if only we would let him. The heaven he fits for us he fits us for;

but always on the line of our response. The eye continues eye forever, but the being eye depends upon ourselves.

The awful evils God permits and uses, due to freedom of the will, would be developed finally. Pharaoh would be Pharaoh still, though not a king; and Judas would betray upon sufficient opportunity, though never an apostle. The inmost spirit is the real man, whom circumstances in their order will reveal.

Human freedom's waters flow through channels God provides, so that he needs must know the end from the beginning, while supplying all the power of freedom, and directing it in largest, wisest love.

We ought to notice that the hardened are, in fact, already hard; as it is the sons of disobedience who become the children of (the) wrath (of God). The infant Pharaoh could be neither hard or hardened; and the sons of disobedience cannot be infants. The *vessels* of the wrath may be its *children* also; and, if so, would prove they were the sons of disobedience. The vessels of the mercy would be, therefore, those who ceased from disobedience and accepted mercy.

The *raising* up of Pharaoh was not giving him existence but continuance and prominence, because of qualities peculiarly his own, which, freely exercised, would give occasion for the wonderful display of their Jehovah's power in Israel's deliverance. A softer monarch would have let them go much sooner. He was hard originally, and was chosen and continued for his hardness; just the quality in which he was most free.

There are varieties and grades of human freedom; from the highest, choosing for its sphere the proper order or the law of God, to that which chooses to become the slave of sin, the opposite of law and proper order. God of course prefers, encourages and elevates the former; but must set himself against the latter; dealing with them both, however, so that they continue free.

While we believe that what Jehovah does is right because he does it, is he

not more truly and more highly honored by the faith that sees him choosing and proceeding righteously to act? Is choice unknown, impossible, to him because of changeless nature? He has chosen to bestow the freedom of the human will, and given us and him the opportunity of choice; we choosing right or wrong; he choosing us according to that choice. If God has chosen to create a heaven of human spirits full of freedom of the will; if he has chosen for that end to give the freedom of the will; shall we not look for God's election in the sphere of human freedom, just the sphere he might have chosen not to form?

We may well believe that human nature's every plane, pneumatical and psychical and physical, has its peculiar will, within which are the double wills or provinces of preference and purpose. The preference is properly the love; the purpose what the love and thought determine on; their sum, or body. Our lowest will is only physical and animal, though human. It cannot appreciate or comprehend the higher wills of love and reason; though, deriving all its life from them, it must submit to their superior sway. We can turn our highest will upon the preferential will of God, to love and know and do it; or upon the name and character and person of the Christ, to let them dominate us. But our lowest will is not, and cannot be, in such subjection to the law of God; and, what is worse, its enmity against him is pervading and perpetual. It is always easier to let the carnal rage and rule, than to deny and dominate it.

The spirit may be willing, or may not be, to maintain its proper dignity and sway; but flesh is always weak in the direction of propriety. The spirit may be unconcerned, or quiet, or may tamely, or of purpose, yield the reins to flesh. The spirit, whether normal or abnormal in its action, is the man; and here resides the human freedom, whatsoever be its nature or degree or habit.

The carnal will of Pharaoh always dominated him. It was the flesh which

cringed when sorely smitten, and the flesh which sprang upon its throne again upon release, and raged more furiously for past restraint. His softness was apparent only, and because of pressure which, removed, permitted Pharaoh to resume his natural, notorious, hardness. It was hardness of the spirit hardened by the never otherwise than hardened flesh, which it allowed to harden it until the hardness was its own and changeless; hardness wholly carnal in its origin and operation, even while it was the hardness of the spirit.

Because Jehovah constituted human nature with the laws which govern it, and continues and upholds them, every step and outcome of their operation may be truly credited to him. Jehovah hardened Pharaoh's heart when Pharaoh's heart was hardened by himself according to the laws of human nature given and enforced by its creator; laws providing and sustaining freedom of the will, not only in the face but in the fact of hardness.

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Christ's Religion Scientific and Experimental.

All effects have trinal causes, viz.: that which operates, that which it operates upon, and that in both of them by which the operation has been more than an attempt. The problem of a single or a trinal primal cause is not a whit more difficult than that of secondary causes having no beginning. To be not God is something more than not to be at all. Nothing is not God, and in creation that which was not, and which was not God, while parting with its nothingness retained its lack of deity. Who can deny with certainty that matter is (a) the product or effect of deity, and (b) what was neither deity nor aught, and (c) as eternal and extensive as the deity, and (d) what has always been external to the deity? We find ourselves unable to conceive of circumstances lacking time and space, (which are material conditions), or of aught

which now exists without dependence on the laws of that existence for its prolongation. Scientists demand for all effects their adequate preceding causes, but ignore the need and cause of such a law combining causes and effects. Something which is not effect or cause has bound the two together by a law which some denominate inherent, but which others have a right to recognize as God, the fount and author and sustainer of whatever law there is. Law is, properly, the force which binds effect and cause. What exists exists from God, and lacking his support would lose existence; which consideration sends us back to God and nothing and the laws of their existence, as creation's cause, its trinal cause. Because Jehovah was, and was the being that he was, and that which was not, and which was not that Jehovah, had those qualities, creation had its origin in them. Were matter as eternal as Jehovah he would, logically, have preceded it, as that which constituted matter undivine and caused it to exist because thereof. If ever God was all there was, creation must have been evolved from him, through some eternal law or constitution of his being; and the potency of matter must have been within him.

Every cause is adequate to its effect, and therefore cannot be inferior to it. What we know as personality exists because of some producing cause which must have had in it an element of personality. Are all the fruit's peculiar qualities derived from something other than the fruit's peculiar seed? Has what is living all its source in what is dead? Have love and thought and power origin in that which neither loves nor thinks nor acts? Has there been no living personality from whom all living persons have received their life and personality?

Atheist and theists will dispute about the nature of the causes and effects, but they will all agree that what effects exist could not have failed of that existence while sufficient causes were in operation. There is a sense in which "whatever is, is right," and "God ordains whatever

comes to pass," although so many things which come to pass and are, are, evidently, wrong. Scriptural predestination has to do with destination, end, or outcome, rather than with course or process. When Paul describes foreknowledge as the knowledge of the matters which precede the destination, he is not deficient in his knowledge of the Scriptures or of Greek. Acts 26:5. There is a destination, and there is a way which leads there, and concerning neither is Jehovah ignorant or silent. Predestination is according to foreknowledge. Knowledge of the way predicts its end. Right is good and wrong is evil, always, everywhere.

When one has fallen from a place of safety there is nothing in himself to break the fall unless it be successful effort to avail himself of handy help from outside sources. This is as true in matters of the mind and spirit as in matters more material. To set the mind and heart upon a perfect education or a perfect righteousness, without resort to proper masters, means and methods, is absurd and worse than useless.

There are right relations of the spirit, soul and body to each other in the single human being; to the spirit, soul and body of his fellow human beings; and to God in whom he lives and moves and has his being.

No one can be perfect while he lacks a single right relation. When Messiah came into the human nature no one was maintaining any of the right relations; certainly but few; and there is nothing in disorder to restore the proper order. Within the facts and forces of disorder Christ maintained in fulness every right relation possible to be maintained, and came to be the head of a redeemed humanity, to whom he could communicate the grace which reigned in righteousness unto eternal human life in him. The human flesh of sin it was impossible for him to rectify, and for his own perfection he must pass through death, and put away the flesh and all the sin it held. He had the disposition and ability to keep it in subjection to the spirit, but he

lacked the disposition or ability to make the flesh assume the yoke with joyful freedom. The flesh is but the tabernacle of the spirit; having naught in common with it, as a man's apparel lacks the human nature.

The human faculty responsive to the grace of Christ is faith, a faith which opens to the grace affections, thoughts and energies to make them reproductions of the Christ's, exactly as apprentices and pupils of a proper spirit yield themselves to masters and attain, according to their faith, the master's mastery or righteousness in his department. Human masters can communicate their faith and righteousness to those who have the proper faith in them; much more can Christ to those who have the Christ, ideal and who put themselves in line with it and him.

The mystery of life eternal is not greater than the mystery of any other life. Life is not dependent on the mastery of its philosophy. We get and have and use our life without it. When we understand the mystery of any life, the knowledge of Jehovah will be ours; for he it is who is and must be life itself, the only life, the life which manifests itself in living creatures as they can receive and use it.

Men agree that he who violates the laws of nature cannot fail of being punished, and that if he knows that he is doing wrong he ought to suffer. They recognize a difference between the ought of changeless law in what is physical, on which we place reliance, and the ought of reason and religion. The innocent, the ignorant, and he who consciously and purposely transgresses have what seem to be the single punishment. But has not the fuller, higher ought of mind and spirit its peculiar penalty for every one transgressing its commandments. Can men do violence to reason and to conscience of so delicate a texture, and the reason and the conscience be uninjured? Their physical environment conceals the inner damage, which would now appall them if it were as visible as equal outward damage, or as it will be

when flesh's veil is dropped. Disease unfelt, unknown, is not the less, but all the more, disease and dangerous. The very pain which punishes infringement of the laws of nature is a loving, merciful provision; for the absence of the pain might hide the wrong and multiply its evil.

The ought of punishment of wrong is far inferior to the ought of right. Right as right is higher, better, nobler, than the right as good. That causes will produce effects, is law; that righteous causes can and do exist, is grace. Righteous causes end their opposites, unrighteous causes, and their evils with them. That grace is present is determined by the righteousness, and where the grace and righteousness are present punishment is absent and impossible. There is no law for righteousness and, notwithstanding all the needs and protestations of theology, no place or possibility of punishment. The planes of law and grace are parallel, but widely separated. Everything the law pronounces righteous is upon the plane of grace, and naught is there the law would call unrighteous; and the law relinquishes its every former claim to grace. Law and grace have dealings only with the present, and they are so far apart that no one can be in them both at once.

We have said that grace supplies the righteous causes necessary to deliver us from law. All that grace and all that cause of righteousness are in the Christ, are Christ himself. His sinful flesh could not supply an element of grace or righteousness, and so he put it off in death and, perfected and saved therein, became the cause of like salvation to the souls obeying him in righteousness of spirit, as he had himself obeyed or "learned obedience." The righteousness of spirit which refuses to transgress at all, is just the righteousness of spirit which refuses to transgress again, and all its fountain and foundation are in Christ. The man who honestly repents of sin and follows righteousness, received the impulse and ability from Christ, however ignorant he may be of

the fact. The river of repentance has its head in Calvary, the spirit of whose crucifixion is the spirit of sincere repentance.

Perfect righteousness is not the righteousness which never sins and never wants to, but the righteousness which never sins when tempted most and fully. That perfect righteousness was not Jehovah's till, in sinful human flesh, surrounded by the carnal enemies of righteousness, and subject through the flesh to Satan's fierce assaults, he was "obedient unto death" which ended that probation. He always had and must have had the seed and spirit which produced the fruit and fact of such a righteousness; but fact is more than promise, more than purpose, more than certainty.

He who repents of any sin, as sin, repents of every sin as sin; of righteousness neglected, of unrighteousness performed. His repentance constitutes and is his "death to sin." Annihilation, too, is death to sin. But if any "die to sin" and live beyond the death, they must be "living unto righteousness." That living unto righteousness (or God) is resurrection out of death to sin. As certainly as such a life must follow such a death, must Christ have risen after crucifixion having as its inmost spirit that of true repentance (= "death to sin.")

The eyes with which we see another's truth may be the eyes with which we see another's person on the other side of death. Something holds these eyes while on the hither side of death. If any ever saw a spirit it would be with spirit's eyes, and when believers saw the risen spirit of the Christ it must have been with spirit's eyes. We do not know the laws of spirit, but we can not say it has no organs, for whatever acts must act through organs. In speaking of the spirit we must use the terminology of matter; and the resurrection witnesses could not describe what they might know (or might not know) as spirit, save in language made for matter.

Science, wholly ignorant of life and human nature, stumbles at the story of the incarnation, but cannot suggest an-

other scheme to bring about the same result, the presence of Jehovah in the human nature. It sees the mother give the body to the child, and knows no other habitation for the spirit. Just what element the father does and must contribute is unknown. Mother earth supplies the body which the bearing mother fashions; and from it the body of the first of human kind, as well as that of other animals, was taken or derived. Of whatever sex or double sex the first of human beings was, he was without a human father; and the problem science finds so difficult it must confess was solved completely long ago. The presence of the human nature broke the long monotony of absence which preceded it. Which would be the easier, to form the human egg or frame from lifeless dust and fill it with a proper life; or, having such a living human egg, to fill it with another life without the intervention of an earthly father, even though it broke the ordinary generation's long succession? A double human parentage of Christ would have produced another human being to participate alike with all the others in the heritage of the divine, however large or small or absent such inheritance. The simple problem is, how otherwise than as the Bible story tells could God have shared the human nature and its evil circumstances and, victorious over all its wrong and evil, have become himself possessed of highest righteousness, both human and divine, and head therein of a redeemed humanity? The Bible gives the only reasonable theory, and declares that such a plan and operation were the only means of prolongation of the human nature and its elevation to the highest station. Science may, in ignorance, dispute the statement of the danger and the need; but it will hardly stultify itself by questioning the wisdom and assured success of such provision made concerning them. What other than the Bible plan could science frame to form a heaven of the highest type of righteousness, in which the head and all the members should alike participate?

Science must, of course, dispute the theological absurdity that righteousness of character would fail to satisfy the fundamental law of being, whether God or nature be the author of the law. All ought to know the Bible better than to say or think it warrants such unreason.

Scientists demand demonstrative experiments for facts asserted, but how many of them, when religion is the point at issue, both refuse to make and scan experiments, and to believe the testimony of experimenters whom they fully trust on any other line. Many scientists have tested Christ's religion and have verified its promises. Because they both believed in substitutionary sacrifice, and trustfully and loyally submitted to the Christ's assistance and authority, without a particle of logic they have credited the precious outcome to the former, while they know it would be worthless if it lacked the latter's company, and while they also know that many have the latter, and ignore or lack the former, and participate in all the precious outcome Christ has promised all whose faith in him attains his faith. No faith and no experience can prove the truth of substitutionary sacrifice, and well unchristian science knows it. But faith enough to test the Christ for righteousness of character, by yielding all the life and all its faculties to his control, is rational and scientific, and has fully demonstrated every claim of Christ of power to save from evil by a power to save from wrong, the only saving power he ever claimed to have. One who refuses to experiment upon religion has no right to question the experience of those who do. He is not only ignorant but is incapable of judgment. He may prefer his own idea to Christ's, but while he leaves the gospel scheme untried, he is not even an agnostic but an ignoramus as to that peculiar branch of science. The gospel is the only known religion which dispenses present blessings, points to proofs, and challenges experiment.

The Christ who knew and said that he would rise again could pray to be de-

livered out of death; and he who was the reproduction of the Father in the human nature could address a Father seemingly outside of him. We who feel and say that all our life is in us, and that he who is our life must be still more within us, pray to God as if he were outside of us and very far away; and when we hope for any certain future good, we do not fail to feel and think and speak and act about it. The Christ would recognize the right relations of a human being to the author of all being. He knew that God was in his life, and meant his good as he responded to that life of God; and he responded lovingly, intelligently, actively. No one is atheist enough to have no good at all; indeed the false is worshipped more devoutly than the true, and infidels' credulity exceeds believers'. The so-called Christian who expects salvation save through character, and that the character of Christ, is idiotic. Disorder cannot reach the benefits of order save as order rises from disorder's death. Messiah never died for any one who fails to die to sin with him. He died to have the spirit of that death to give to others, and if any lack his spirit they are none of his. That spirit rendered sure his resurrection, and it is the only remedy for human sin and all the evils which attend upon it now and in the future. Healing is security, or safety, or salvation from disease and death. Causes and effects belong together, in existence and cessation from existence. Effects can be avoided only as their causes are avoided, and Jehovah has not stultified himself by saying that he uses any other method of avoidance. The law is universal, changeless and eternal. The Bible, or the word of God, is far from being such a foolish and unscientific book as many Christians make it out to be, to back their notions of the process of the many blessings they receive in yielding all to Christ. We all shall find at last that all that God has said is true and sensible and scientific, if we ever learn what God has said and meant. We know there is a nature of the human

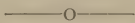
body, and a nature of the human soul, and that there ought to be a nature of the human spirit, and that all of them are ruled by changeless law.

Suppose a perfect teacher and exemplar of correct deportment should assure his scholars that he would amend their manners and conform them to his own as they might have capacity and faith in him; would science justify him in his promise? The promise is as scientific as the purest science ever makes its votaries. No reasonable scholar would expect to go beyond his own capacity; no other could exceed it though his expectations had no limit. But would any scholar reckon faith in such a teacher as a mere belief of any statement he might make, as simple trust that he would carry out his promises without regard to any conduct of the scholar? Would not a proper faith in him have some regard to that in which he was believing, to the science into which he would initiate his scholars? Would it not include the hearty purpose to submit the faculties and organs in intelligent, persistent, full obedience to the teacher for the science? And would not such a faith be scientific and the only scientific faith? It would include the credence and the trust, and vastly more; would make and prove them something other than credulity. If the teacher should admonish any scholar not to steal again, it would not prove the scholar's lack of faith, but lack of progress. Now suppose the teacher were the master of the round of sciences that make the perfect man; the master in possession, in the art of teaching, in authority; would proper faith in him be what so many Christians fancy is a proper faith in Christ? Till now the Christian world believes Jehovah-Jesus lacks ability to save from sin, but has ability to save from its effects. But few submit to Christ for what salvation he has promised. Yet many find salvation in submission, as a scholar learns a science by observance of its laws and processes. He who believes in Christ at all, with any proper faith, believes that he is

everything he needs, believes in him for all he needs, and finds he is the Saviour of the scholars who obey him as he learned obedience. For one who stole before to steal again, despite repeated admonitions, would reveal his lack of faith in teacher and in science of correct deportment. Not to obey Messiah through and through, is unbelief and disbelief. He is worthy of the largest, lasting faith, and its complete obedience; and what is less than this is less than saving faith.

Men have trained the animals and framed machinery and used the elements to do their work as well and better than they could themselves, but all their own and others' work would never prove the worker human. That is a quality of inmost nature, and a man might be a man without ability to work at all. The work accomplished might be such as only men would do or bring about, and thus be, in a sense and measure, human. Many men will hate their work, however right and human. Many work inhumanly. Works will not determine what the inmost spirit is, and yet the inmost spirit which is righteous will reveal itself in works of righteousness. The gospel of the grace of God does not antagonize good works, it guarantees them. The keeping of commandments Christ enjoined included inmost spirit; and the keeping of them which the rich young man could truly witness to, was outward only. (The "keeps," in Greek, are not the same.) The maintenance of all the right relations of the human nature constitutes a man a righteous or a perfect man; and the supremacy of spirit, which, of course, would have the spirit of the right relations is, of course, essential. Faith in right relations, and in God who is the author and controller of them, is a fundamental element of righteousness. Faith in God expects what he has promised, trusts for what he only can supply, and yields a hearty and complete obedience to his commandments. To believe him is to treat him as if he had told the truth; and this embraces credence, trust and

loyalty. Faith in God (or righteousness) produces righteousness; as seed produces fruit according to its kind. Thorough faith in any one becomes his faith, and forms his character in him believing. So faith in Christ will reach the faith and righteousness of Christ. Gal. 2 : 16. No more scientific principle is known than that connecting seed with fruit, or faith in righteousness, or in the source of righteousness, with righteousness itself. We become the sons or reproduction of the thing or one believed in, (John 12 : 36) by a certain, changeless law, the sort of law which science worships. What makes a scientist but faith in science, in its hidden life and uniformity and perpetuity, the very qualities which only faith can sense. If the devotees of science would but act on the hypothesis of God with half the zeal with which they serve their present mistress, they would reach a rich reward. But many of them lack, and like to lack, an interest in that reward. Their unbelief is chiefly of the heart. But let them not deride or pity any whose experimenting faith in God has proved to them his being, righteousness and power to save.



In Short, and Finally.

Dear reader, I am glad that I am here and that I find you here, at this our destination, that to which we were predestined (or, as it is in Greek, horized,) as the author and the student of this book. Not God himself can change or de-create the fact that one of us has written and the other read. Here, in this relation to the book, we stay *forever*; as the righteous stay in heaven when they reach it.

Predestination, in the Scriptures is appointment of the final state or station, or provision of effects for causes. This would make *foreknowledge* knowledge of preceding states or causes. (Acts 26 : 5.) *Calling* is the naming of a thing or person properly, according to the char-

acter, or to relations, or to both. They whom Jehovah names or *calls* his children *are* his children. What he names or *calls* the right *is* right, and what he names or *calls* the wrong *is* wrong. When he prefers the right it is *election*. He made the right the right and *called* it right. Because it is the right he chooses or *elects* it, and *predestines* it to good. His knowledge of the right in its relation to its coming good becomes *foreknowledge*. And as the right was *always* right, and *always* called the right, and *always* (chosen or) elected, and predestined to its heritage of good, which *always* was foreknown of it in that relation, all the statements and decrees of God concerning right have been *eternal*, having nothing arbitrary in them, but expressing what is in the nature of Jehovah and the constitution of the universe. The deepest doctrines of the Bible may be found to be the simplest.

A law of entail would assure a minor son of his inheritance on his arrival at a certain age. To that inheritance he is predestined by the simple fact or state of sonship. Sonship makes adoption needless and impossible. God cannot *adopt* his sons, and he has never said that he would try. But he has promised and provided their inheritance. The constitution of their sonship renders certain that inheritance in proper season. That inheritance of sons is the "*adoption*" of the Scriptures, that to which the sons have been predestined, that which is their last, unchangeable estate. (Eph. 1 : 5.) Sonship is to its inheritance as cause to its effect; and he who knows the former can predict the latter, for the link that binds them has been forged by certain and omnipotent decree. That one is rightly called and *is* a son predestinates him to inherit all the privileges and possessions of a son of proper age. The father knows his sons, and knowledge of the sons *ere* they *inherit* is, according to the Scriptures, a foreknowledge. They whom God has *called* his sons must be, and must be known to be, his sons; must be *predestined* to

inherit; and, in view of that inheritance, must be *foreknown* by him as sons, and *called* his sons. (Rom. 8 : 28-30.)

If from the time that you began to read this book, and to this moment, you had read no other, it would be correct for me to say that "you were *wont* to read it." The time of starting, and the rate and intervals of progress, though indefinite, would be related to the definite and certain present of my statement, to the fixed and final stage with which they were compared. This will illustrate what is found to be a frequent Scripture aoristic (literally, unhorizoned) verbal sense, which many have been wont to turn into the opposite by making very definite its past, and equally indefinite that which it is related to. (It is written in the Greek that "Socrates was-wont-to-teach (the *aorist* of "teach") without reward.") They say that every sin, however small and single in its seeming, merits and receives eternal punishment, (or its equivalent,) in sinner or in substitute. The Scriptures neither teach nor intimate the doctrine. Only sin continued while probation lasts receives eternal punishment. If the aorists of Paul are theological, the Gentiles, all of them who ever sinned at all, shall perish. (Rom. 2 : 12.) But if that were true why has he preached repentance and salvation? Paul is not the inconsistent writer some would make him out to be. If you wish to understand him you must let the lexicons and grammars go which contradict him, or you must, as in this case, select an aoristic sense in line with all his argument and purpose. Paul was wont to use the "wonted" aorist of "sinned" in his epistle to the Romans, (2 : 12, bis; 3 : 23; 5 : 12) with the sense "*came into and continued in the state of being sinful.*" They who, without the law, came into and continued in the state of being sinful (to the time when perishing is due) shall perish. They who, within the sphere or province of the law, came into and continued in the state of being sinful (to the time of judgment,) shall be judged (adversely). They who repented and were saved be-

fore the point of perishing or judgment, and had not continued in the state of being sinful (to that point,) shall neither perish nor be judged. They who "*are-come-short,*" (the tense is very *present*) came into and continued in the state of being sinful to that point. They whom death pervades are they who came into and have continued in the state of being sinful (to the time of death) upon the plane or in the province of the human nature which the death pervades, (which is, at least, the whole of what is physical in man.) They who cease from being sinful do not perish, are not judged, do not come short. That no one can escape the death of flesh is due to flesh's sinfulness which only death can end.

The aorist is frequently construed of action past and definite and finished and without relations. Paul uses it to tell of action past, indefinite, but carried to a certain point. The Greek of Paul may be at fault, but him we cannot understand until we make allowance for his faulty Greek, and ascertain what he was meaning; dropping all concern for what our dictionaries and cherished doctrines tell us that he ought to have been meaning. The right construction of the aorists of Paul would reconstruct theology.

Peter says (2 Ep. 3 : 15) that Paul's idea of salvation had its source and substance in divine "forbearance;" as if he who had not perished yet, were, so far, saved. No one can die for any other and avert from him his certain, final death. It may tend and work to have that death postponed; but that is all. The death of Christ for all has stopped the death of none; but that he was to die, and died at last, accounts for God's forbearance from inflicting instant death on every one who sins. The death of which the sinner is accounted worthy is an *instant* death, (Rom. 1 : 32,) and all delay is due to God's forbearance, that the sinner may have opportunity and impulse to repent. (Rom. 2 : 4; 3 : 25.) Because Messiah, bearing all the sins of all of us, was not cut down at once, (as we deserved to be,) but was permitted to advance and consummate

his work, we too are spared to share his work and all its outcome. We are spared because he died at last; and spared because he did not die at once.

Like his Master, Paul was bent on saving men from *sin*, and so, and only so, from hell. At the opening and the close of his epistle to the Romans (1 : 5 ; 16 : 26) he declares his object is to bring the nations into faith's *obedience*; not into faith alone, but into faith that is obedient to the object of the faith, a faith he often calls "the faith of Christ," who in his faith "became obedient unto death."¹ He has but one description of the faith which justifies.

It is "the faith of Christ." Whoever has the faith of Christ will come to have, (already has, as seed,) the righteousness of Christ, and must be reckoned righteous. That one can have the proper faith, be sinful, and be safe, was never said, or hinted, or believed by Paul, but stoutly and persistently denied.

The Scriptures say that human nature in the earthly life has spirit, soul and body; (1 Thess. 5 : 23;) that there *is* a body of (or for) the spirit; that there *is* a body of (or for) the soul; (1 Cor. 15 : 44;) or, "if (or since) there *is* a body of (or for) the soul, there *is* a body of (or for) the spirit." Of course the spirit must have that of which it is the spirit, life, or quality. "Animals have spirit, soul and body, (or the love and thought and organs) of their own; and human animals have human spirit, soul and body, wholly animal and physical. But men have other and superior soul and spirit than the animals possess, and than those which in themselves are only animal; and these superior faculties or provinces have their peculiar spirit, soul and body, parallel with what we find in animals and in the lowest human plane or province. In brief, there are an inmost, highest human spirit, having spirit, soul and body of its own; an intermediate soul with spirit, soul and body of its own; and far below them, on the lowest human plane, a body with a spirit soul and body of its own. Of this lowest human plane, the bodily or physical

or animal, the Scriptures say, what our experience proves, that all of it is mortal. They say besides, that that mortality is due to sinfulness pervading it—a sinfulness of which the most of us are conscious.

The human animal is not the proper, real, man; but only his immediate environment or earthly tabernacle. A human being cannot enter human nature save through human flesh, the flesh of sin; and thus it came about that Christ, assuming human nature, took upon himself our sin, antagonized that sin through all his earthly life, and put it wholly off in death which freed his righteous spirit from the flesh and all its sin forever.

It is evident and certain that if Christ was bearing every sin of every one of us, he too and first and most was needing to be saved. (Heb. 5 : 7). Because our sins and their inherent punishment were not, and could not be, transferred to him so as to be no longer ours, it is as evident and certain that the fact that he was saved would not reduce our need of being saved. And it is quite as evident and certain that whatever process saved the Christ when bearing every sin of every one of us, without their transfer to himself, must be repeated in ourselves, according to our state and station and capacity, if we are also to be saved.

If in any sense or measure Christ was bearing all or any sin, that sin deserved the instant death deserved by every other sin. What delayed his death delayed all other human death, viz., the purposes of God to form at last a human heaven all whose members from the highest to the lowest, should possess the highest style and reach of righteousness, the righteousness triumphant over *all* temptations to unrighteousness, (which must include what comes from having sinned.) The sinner's instant death would end the human race at once, and all probation. The life and course of him who bore the sin of all the sons must be prolonged to "make him perfect," and enable him to be the leader-of-the-file of many sons to glory by the route through which he reached it. For-

bearance with the leader and the led necessitates the like forbearance with the rest refusing to be led. The righteousness which God intended to establish was impossible without forbearance, and without the fact of sin; impossible without the freedom of the will which made the sin both possible and probable, and (why not?) certain.

If every single sin deserves eternal punishment, what must Messiah have deserved who bore them all. But as he was righteous, and the righteous never can be *punished*, either everlastingly or temporarily, theology supplies what it regards as an equivalent of everlasting punishment; forgetting that, in morals as in mathematics, the two things which are equal to the same thing must be equal to each other. If $x=o$ and $y=x$, then $y=o$. What is equivalent to what cannot exist cannot itself exist. Where punishment has no existence, its equivalent cannot exist. The Christ could have no punishment or its equivalent. A system based upon impossible equivalents must be itself impossible. He who defines correctly sin and punishment, and their relation to each other, will attain a theory and definition of atonement more correct than any hitherto announced.

There is a system of equivalents in righteousness. The same forgiveness has been promised to what seem to be unequal exercises; *e.g.* to forgiving others, to sincere repentance, and to faith in Christ. Evidently all these causes hold a common element whose action brings about the one effect. That element is righteousness of spirit; just the spirit of Messiah, and derived from him. It is the faith of Christ; his faith in righteousness as it is brought to bear on various objects, prompting one to do what he would do in equal circumstances. Where righteousness of spirit has succeeded any sin, forgiveness cannot be withheld. Forgiving others, penitence, and faith in Christ, alike are fruits of righteousness of spirit; and where one is all the others are.

Righteousness of spirit lacks degrees

and parts and changes. The righteous spirit is a simple unit with a single quality, and all of it is brought to bear at once upon the single object. Neither spirit, soul nor body can proceed in more than one direction in the single instant. No man can serve two masters. He who honestly repents of any sin as sin, as honestly repents of every other sin when known to him as such. He who follows any line of righteousness as righteous, follows ever other line of righteousness when known to him as such. It is the single righteousness of spirit which repents of former sin, antagonizes present sin attacking it, and seeks and has the righteousness of God. When the former sin is wholly put away, the former sinner has become as righteous as if he had never sinned at all; and passes out from under law which never was enacted for a righteous man. Some would punish, in Messiah, sin which never had existence, and, in penitents, the sin which ceases to exist. In him who ceases to do evil and returns to God the law can find no sin to punish. We may reasonably question whether arbitrary punishment of sin is actual or possible or righteous. If all the punishment of sin inheres within the sin, they start and stay and stop together, and it is impossible to transfer them, one or both, to any other than the sinner. The thing which dies is that which holds "the sin," and dies because it holds it.

If sin should bring the sinner to the instant death it merits, and the death should end probation, sin would merit and receive eternal punishment. But that is sin persisted in and, in a sense, eternal sin, the only sin receiving endless punishment; receiving it because inherent in the endless sin.

When the former sinner comes to be sincerely penitent, he dies a *voluntary* death to all his sins; becomes a *suicide* in his relation to them. When an Israelite would offer sacrifice "to make atonement for him," (Lev. 1:4, 5) in the most of instances it was the offerer himself who slew the sacrificial animal; in all the other instances it was the priest,

as representing him. The offerers would slay the offerings, as penitents would die to sin; all coming voluntarily to self-inflicted death, in symbol and in spirit. The blood when separated from the animal, and symbolizing life or spirit when so separated, would proceed to all the stages of accepted worship. Nothing but the separated blood, (the symbol of the spirit separated from the flesh,) could enter either of the holy places.

How refreshing it would be to get a straight and clear and honest English version of the Scriptures, not distorted and discolored and deceptive through the prejudices of translators. How many alterations and alternatives the last revision offers us, with more or less authority for every one of them. But in Rom. 8 : 23 it presents no alteration or alternative for "the redemption of our body," notwithstanding it was known with certainty that "the deliverance *from* our body" would correctly render the original; a certainty so big it held authority beyond the sum of that for all the changes made. Was the motive of concealment honest and praiseworthy? Heb. 9 : 12, A. V. "Having obtained eternal redemption *for us*." R. V. "Having obtained eternal redemption." Each version tells us, in a manner of its own, that "for us" was not written in the Greek original. But both conceal the fact that "*for himself*" was plainly written, (in the only instance of the middle voice in all the many scores of instances in which the verb was used). Why was the writer careful to declare his thought exactly, and our teachers careful to conceal it? If Christ were bearing all the sins of all of us, would he not need redemption "*for himself*"? How could he "redeem his people from their sins," if he could not redeem himself from them when laid upon him? He has qualified his human nature with the proper spirit, and is able and desirous to bestow it on his brethren in the human nature as they may respond to him.

What an anomaly it is that preachers of the gospel fail and fear to call the spouse of Christ to faithfulness to him.

Most of them announce that faithfulness to be impossible until we enter death, the stronghold of the devil. Strange gospel that, that he who forced the Christian to be faithless to the Christ throughout the earthly life, will let the faithless Christian go in death to spotless, endless purity.

The law describes, discovers, and exactly punishes the sin. There is a law of sin and death; the nature and the fact of them, whose law is in them. Of all the punishment of sin, its state of being sinful is by far the worst. No arbitrary punishment of sin, (if possible,) would show its sinfulness. Its antagonism of the law reveals the sin's abounding sinfulness. The severest punishment of sin is sin, more sin, and endless sin; a punishment impossible of transfer; and impossible of end except through death, the death of sin through death to sin. Better far the endless agonies of hell without the state of being sinful, than heaven with "the sin." While we continue sinners, worse than vain is any imputation, God's or men's, of righteousness. Let God or men account one what they may, give him a righteous spirit and he will be right and safe and happy, even in the lowest hell, if hell be possible for such a spirit. How absurd the notion, often published, that a man might have the holiness of God, and yet be justly sent to hell forever, if the arbitrary punishment of all his former sins had not been visited upon a substitute accepted for him. The law was not enacted for a righteous man. By whatever means or method he obtained his righteousness, he is no longer "under law."

The fact or state of human life eternal holds within itself the utmost God can give; his life adapted to our nature and alive with us. To many other facts it has relations known by various names. It holds within itself justification and sanctification, pardon and redemption. For the former sinner it is each and all of them; and each of them is every one of all the others as it is regarded from another point of view. Eternal life is

holy. He who has it cannot sin. But theology is apt and wont to question if the *whole* of righteousness is found in *holiness*. It forms an idol of materials of its own, and worships faithfully the creature of its hands, and calls upon us all to worship "penal righteousness," or —perish. God has framed a constitution making all the punishment inhere within the sin itself, and leaving him at perfect liberty to carry out his vast design of grace in ending sin and, with it, punishment. That constitution, making right the right and good, and wrong the wrong and evil, never ceases, never changes. The law is but its fundamental, operating principles; or the announcement of them. The constitution is and works, apart from that announcing law. It is impossible for law to make the right the evil, or the wrong the good; to substitute the right for wrong, or good for evil. While the right is right it will be good; and while the wrong is wrong it will be evil, and the law will say so, and will see that what it says is proven true. When the sinner, by whatever means, has wholly put away his sins, not only do the sins exist no longer, but the sinner too, exists no longer, having "died to sin." How is the law to act when it has naught to act upon? God declares that he will not remember honestly forsaken sin. Has his law a better memory than he, and eagerness to show to him it has? When God and law forget our sinful past, let us be careful lest we sin again and so refresh their memory. So many men will not believe that holiness is righteousness, (or all the law demands,) that law and gospel both are always busy telling them, and yet are not believed. (Justification is the law's announcement that sanctification satisfies it.)

What is the secret of so many blunders in the human understanding of "the righteousness of God?" (1) The carnal heart, disposed and wont to injure those whom it regards as enemies, imagines God the same. (2) A better heart, when conscious of the happy change,

believes it came about along the line of old ideas; and, aware that all improvement came from God and through his word, it credits God and truth with acting on its own ideas, so that it is easy to discover in the word appearances confirming all its prejudices. Its love and loyalty are unmistakable, but often woefully mistaken. (3) Unwillingness to have or seek the holiness which law pronounces righteous. A fictitious, easier, and what is thought to be as safe a righteousness, is more acceptable to multitudes. That a Christian can and must be holy is a doctrine seldom preached, and seldomer believed, and seldomest desired. All are believing that justification saves without sanctification. Few, if any, are believing that sanctification saves, and is the only ground and channel of justification. If all would read the Scriptures with sufficient care they would discover that the only faith which justifies, is what the Scriptures always call "the faith of Christ;" a faith which is the inmost principle of holiness, and certain to produce it, and, on that account, regarded by the law as righteous.

To discover how the sons of God have no ability to sin and yet are conscious of besetting sin, we must correct our definition of the sin, we must locate it where it is. The Son of God par excellence was sinless while he bore the sin of all of us, while he was tempted just as we are. The single nature is the property and quality of all the sons of God alike, and what will solve the problem in the case of one will solve it in the case of all. One thing we know—no human spirit ever was, or is, or can become, at once both righteous and unrighteous, sound and sick, alive and dead. It is alike all through it. He who has eternal life can live no other life.

While instant death is the desert of sin; while sin and its inherent punishment cannot be separated; while freedom of the will with its probation is a factor in constructing heaven; and while forbearance is the policy and purpose of Jehovah, we can partly understand how arbitrariness, (in seeming, and perhaps

in fact,) may be connected with Jehovah's dealings with the sons of men, and yet consist with absolute and changeless law. He is himself the life and force of law, but is at liberty to guide it in the lines of wise and loving purposes, restraining and directing it by interposing personally to obstruct in whole or part, to stay or, rather, turn the current. His hand postpones, prolongs or keeps away the fatal stroke, and guides the freedom of the will in channels of his final purposes. Prov. 21 : 1. "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." The freedom of the water and the freedom of the heart are not affected by the artificial channels made for them. Both heart and water act according to their nature. The laws of matter and of mind are not disturbed. Messiah freely placed himself where carnal Jews would freely crucify him. He made the nature, and in guiding it does not unmake it.

Many are reluctant to believe that God will choose what he prefers. He may take his children from among the devil's, but must not prefer them to the devil's other children whom he chooses not. He may take his instruments at random, or because they are the most unfit, but not because of fitness. In other words, election's ground is any where except in the elect. But if boasting is excluded from election it might be because of elements or qualities in the elect excluding boasting, such as faith, the spirit of obedience, the righteousness of Christ; the whole of them incapable of boasting. He who elected Isaac and rejected Ishmael, and who elected Jacob and rejected Esau, happened to elect the children who would prove to have the spirit of the promise; such a spirit fitting them to be the children of the promise, or the promised children. It is in the nature of Jehovah, in his constitution of the universe, that right should be preferred to wrong, the spirit to the flesh. Not children of the flesh, but children of the spirit, are the seed of God. Rom. 9 : 7-13. God's election of the right

and of the spirit were from all eternity. That he gives the spirit of the right to some, and others fail to get it, is because the some accept it, and the others, Esau-like, despise it when presented, as it is to all. The original, eternal, universal constitution must condition laws and promises and operations. This is the basis of the argument of Paul in Romans 9. Here he takes his stand. *The sovereignty of God is constitutional.* His pleasure is essential righteousness; not constituting it, but choosing it. Jews, without the spirit of the promise, fail to share in its fulfilment. Gentiles, with the spirit of the promise, share it. They who fit themselves for perishing shall perish. The potter does the best he can with his material. God elects the right, predestinating it to good. He rejects the wrong, predestinating it to evil. He prefers the freedom of the will and righteousness resulting from it, to the absence of that freedom and its righteousness. He who has the freedom of the will and perishes, must blame himself, not God. Election has its ground in inmost preference, and inmost preference in inmost good whose inmost spirit answers to the inmost spirit of the chooser. Jacob choosing God was chosen by him.

The trines of Scripture are an interesting and important study, for they are so many, and their order is so uniform, and their significance so obvious, and they have so many and familiar parallels outside the Scripture. The Jewish tabernacle has a dozen of them, and the twelve apostles not a few. Every one of them presents an inmost, intermediate and outermost, and symbolizes or suggests or shows the love and thought and act (or energy or organs;) or the spirit, soul and body paralleling them; (meaning by the spirit, that which loves, and by the soul, the mind, or that which thinks and reasons.) This is not the place to study them at large. This concluding chapter but suggests a portion of the subjects treated in preceding articles, recalling them to him who has already read them, and informing him who is beginning at the end, of what he may

expect if he will run the race from start to finish.

This book is written to present Messiah Jesus as the sample, source and substance of salvation; as the first to *have*, the only one to *give*, and in *himself to be "the human everlasting life."* I think that Scripture, reason and experience abundantly confirm the doctrine. Some are shocked to think that Christ could need, or could be thought to need, salvation. Many more are much more shocked to think their prejudices and their orthodoxy may have been so long at fault. Let them think again. (1) They have believed that all the sins of all of us were somehow laid upon the Christ. Dismissing for awhile the question of the truth of their peculiar theories, consider but a moment what would be the first legitimate and necessary consequence upon the Christ, of sin, of any sin, of all our sins, becoming his. Would he not need salvation quite as much and certainly as any sinner would whose sin he bore? (The need of all is but the need of every one of them. Redemption of the one would cost as much as that of all. The certain remedy for any malady is just the remedy for every case of it.) What would heal Messiah would not fail to heal the any and the many in him. The baldest, broadest theory of substitutionary sacrifice would make Messiah need salvation from the sin it thrusts upon him. Every theory forgets that all the sins and all their punishment inherent in them, never left a single sinner while Messiah bore his sins. To have the healing that Messiah had, the remedy he took the sinner too must take. Where all are sick alike, the proper treatment is alike for all. "They say" that he who found the remedy was never sick; that he was only counted sick; that he himself applied the remedy unto himself alone; and straightway all the really sick were healed, without the application of the remedy to any one of them. "They say" they find this story in the Scriptures; overlooking or distorting many of the Bible statements of the healing and the saving, the redeeming

and the justifying, of Messiah; and forgetting that their own peculiar theories demand that he should be redeemed and saved from what of sin he bore. The matter is so plain that argument is difficult. (2) They believe that Christians ought to imitate the Christ and have his spirit; meaning, by his spirit, inward principles or motives *like* to his. Surely this would constitute the Christ (a sample or) example for a person saved or being saved; and vastly more so if the spirit was bestowed by Christ, and was a reproduction of his own, and had become his own by reason of his human nature, and the process of redemption applied primarily to that, to make it what it ought to be and possible to be communicated to his fellows. The human spirit of the Christ was common to the human nature, and its native qualities and what redemption wrought upon it made it just the proper spirit for disciples of the Christ. What is exemplary in Christ by that much constitutes the Christ a sample of the best of human nature, of the nature when redeemed. His resurrection life, (the fruit of what preceded it, and certain to repeat, when sown again, the process of its evolution,) is the life of Christians, the eternal life; and if the fruit be sample, are not tree and seed as much and clearly so?

The Bible doctrine is that all of human life eternal is in Christ, without the possibility of separation from him. He hath the life who hath the Son who is the life. The terms are clear. Their philosophy is difficult; we know so little of the secret of the lowest life, and less of what is highest. Salvation and eternal life, in Scripture, are synonymous; and Christ is that eternal life, and so the substance of salvation. Salvation in his name, or for his sake, becomes salvation from and in the Christ within, because his name, (the Son), may properly be called upon the saved of whom the Son of God is all the life. To have the tastes and thoughts and actions of the Christ we must possess and use the faculties and organs fitted for them, purposely and in the manner he directs.

This is the law of use and growth for any of our faculties, viz., to direct them properly upon their proper objects. But this additional advantage is peculiar to eternal life, viz., that he who is the life is more than an example and a teacher; having, as he has, the power to inspire us and repeat himself in us. We might long to have the feelings Christ would have in certain circumstances. He can give them, and he does; for feelings come to Christians not to be accounted for by any nature, effort or philosophy of theirs. Paul declares that Christ, in dying and in rising, did the dying and the living for an "all," in whom he lives again in such a manner that they die to sin with him, and rise again with him into the newness of the life eternal. Of himself he says that he was living and not living; and that while the Christ was living in him, he was living all the life that he was living in the flesh in faith, a faith he calls the Son of God's. He found the sample, source and substance of his own salvation in the Christ, the Christ with whom, in all things, he had fellowship, a fellowship which reaches to identity; that is, that reaches after and includes it.

The righteous and unrighteous are the objects of the grace of God, the grace whose thought excludes the sense of merit, but does not include the fact of ill desert; for the grace of God was never absent from the Christ, whose righteousness of spirit made impossible the sense of merit in his righteousness. The spirit of obedience is as free from any sense of merit as the purest, fullest faith can be. Indeed, no faith in Christ has any value while it lacks his righteousness of spirit as its living principle, from which it grows into the faith and righteousness of Christ. The faith which has no spirit of obedience to qualify it, holds, despite appearances, the sense of merit; for that spirit is alone in lacking altogether such a sense. Grace works through righteousness into eternal life whose subjects can and do abound in every grace. The righteous and the penitent are both the objects and the subjects of the grace

of God, and have no sense of merit. Grace works so certainly and uniformly and persistently through righteousness, that all who enter its dominions are no longer "under law;" for "law was not enacted for a righteous man." Their definition is untrue, who make of grace a "favor to the ill-deserving;" and the doctrine based upon the definition has the nature of the seed of which it is the fruit. Boasting is excluded by the nature of the righteousness of grace, not by the presence of unrighteousness for which the righteousness is substituted.

Formal (or external) righteousness, because it lacks the spirit of obedience, always has the sense of merit foreign to that spirit. Where the sense of merit, is, the spirit of obedience is not; and there the righteousness of God is absent and impossible. The truest faith is faith in him who has the truest righteousness, because he has it and bestows it on responsive faith. Faith in God is faith in righteousness, and very close akin to it, as seed to fruit. What we believe in, we become.

Proper faith in Christ evolves in every case the faith and righteousness of Christ. The law which such a faith and righteousness would fail to satisfy is not the law of God; is not a righteous law. Honest faith in righteousness, as such, accepts the righteous Christ when known as such. Theology demands that penal righteousness shall first be satisfied, ere righteousness, essential and substantial, can righteously exist or be bestowed. If by penal righteousness it means the righteous punishment inherent in the sin itself, of course that ceases with the sin; and, equally of course, the sin must cease ere righteousness can be. But if it thinks of *arbitrary* punishment which must be visited on sinner or on substitute, it must establish (1) the *must* of arbitrary punishment; (2) the *fact* of arbitrary punishment; (3) the *law* and principle of law demanding optional or arbitrary punishment, precise, complete and final, to precede the loving, purposeful, successful plan and work to make the sinner right-

eous; (4) the reason why Jehovah needs excuses for redeeming men from sin, excuses for his doing as he pleases; and (5) the righteousness and possibility of damning men whose sin and its inherent punishment have altogether and forever ceased. And if by any human reason it establishes a single point, let it again establish it by any word of Scripture—if it can. Arbitrary punishment is punishment outside of and apart from sin. That all punishment of human law is arbitrary, does not prove that any law of nature or of God is arbitrary, but suggests the very opposite.

No "flesh and blood" and no unrighteous spirit ever enter heaven. They must be put away completely and forever; the former in its death, the latter in its "death to sin." Both the deaths were suffered by Messiah, (Rom. 6 : 10, 11) and are suffered by his people. The inmost spirit of sincere repentance and the inmost spirit of the death to sin are one, the righteous spirit of the Christ antagonizing former sin as sin; the single spirit which antagonizes every form of sin as sin; and, as omitting duty is a form of sin, antagonizes it by following every form of righteousness as righteousness.

Substitution separates and fellowship unites. The Bible recognizes nothing in the spirit or the life of Christ, to fellowship with which the Christian is not called, according to his sphere and measure. Its only substitution in redemption is the substitution of the new man for the old, with all which that includes.

By a common, certain law of logic false conclusions are derived from partial truths in orthodoxy's premises. It is true that Christ was bearing all the sins of all of us. It is not true that any of his sins or any of their punishment was taken from a single sinner and transferred to Christ. It is true that all the punishment of all his former sins is visited upon the sinner ere he is the subject of the righteousness of God; but it is far from true that any righteous person is or can be punished, or that any punishment continues after sin has ceased. It is true

that faith which wholly trusts another and his righteousness must lack the sense of merit, but it is not true that nothing else can lack the sense of merit. If Christ was bearing all the sins of all of us, without their transfer from us, we must share his spirit and his life to share their outcome. If the punishment of sin must be complete before the sinner can be righteous or forgiven, it is certain that the punishment inheres within the sin and ceases with it. If the saved must lack the sense of merit, they may lack it either in a proper faith or in the spirit of obedience which is an element or fruit of such a faith; for both of them contain the righteousness of spirit which the law cannot condemn, and which can never have the sense of merit. Let us praise Jehovah that so much of truth has been maintained, and let us keep our hold upon the truth Himself, the Christ, and trust in him that all of truth will yet be shown to us, and error made impossible.

When one is loving God with all the heart and every neighbor as he loves himself, he is fulfilling all the law and owes it nothing. In the realm of spirit and of morals there is no such thing as reparation and its kindred substitution. Not even God is able to do more than what the present moment asks of him. The only possible atonement for a past unrighteousness is present, perfect righteousness, the righteousness of spirit which antagonizes every form of sin, the former and the possible, in action and neglect to act. When Christ, in some way, took and paid our debts, (and left us still in debt,) he paid them in his righteousness of spirit, (pointing out the only way of paying moral debts,) and qualified his human nature with eternal life, and with ability to give itself to human spirits properly responding to it, that, as he did, they might pay their debts. (Unrighteousness has its inherent punishment, and makes repentance difficult, and limits future progress.) The *grace* with which Messiah paid our debts when liable for them, he gives to us, that we with it may pay them for ourselves.

No one has a surplus treasure of the mind or spirit; and if any lack, that lack must be supplied in *him*, or he will lack forever.

That the instant death which sin deserves is long delayed reveals the presence of tremendous and antagonistic forces. Sin is mighty, reigning in mortality and certain, final death. If forbearance were as mighty, sinners would not die, and sin would not be sin. But it has sufficient might to stay the action of the sting, to give the spirit opportunity and impulse to respond to grace, and to exalt responsive spirits into everlasting life through righteousness triumphant over sin. Forbearance means much more than hindering and waiting. Its inmost spirit holds a purposeful and *active* grace. It hinders sin and stirs to righteousness. It is salvation, both in hell's postponement and in hell's avoidance. The spared not only miss so much of hell, but have so much of heaven which the lost at last will lose. So far is God from needing arbitrariness to punish sin that he is needing to restrain the punishment inhering in it, that he may afford his grace an opportunity to end the sin and all its punishment, in righteousness. When he seems to punish arbitrarily he is withholding his restraint from forces always eager to destroy the sinner.

Scripture and philosophy unite to prophesy that such a people as the Jews will not receive Messiah Jesus till "the fulness of the Gentiles" comes; that is, till all who name his name are full of *Him*.

Experimental proof of good in truth exceeds in value every other. If Messiah answers your ideal, and you wish that you could have his life and character, be quick and confident to act on the hypothesis that he has made himself the ready, able cause of such an outcome unto all obeying him. Believe in him with all your heart, that he is master of the tastes and thoughts and tactics you are eager to adopt, so eager that you put yourself at once and wholly under

him, to master you and mould you in his likeness.

The reader must have noticed many repetitions of ideas, but if he could know how much I did not send the printer, and how much I have withdrawn, he would not criticize me much or harshly, either for my style or for my matter. I have no excuse to offer. I have wished to tell you all I saw from all the points of view, and none of them was wholly isolated. What I saw, I thought was beautiful and wonderful; and out of an abundant heart I wrote to have you share my joy.

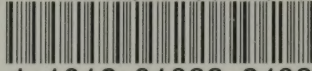
When you understood my thought you saw it with a real eye, and said "I see it." I believe that you will recognize me with that very eye, when we have put away the "flesh and blood," whose eye can never see a thought, or real *person* (or the one who thinks). And I conclude that on the other side the spirit, (though it has a spirit, soul and body all its own and spirit only,) will be clothed with yet another body, viz., that which here we call the soul, or mind, (or that which thinks); which will be called the *person* of the person there, as here we give the name of *person* to the *body* of the person. There we will meet again, and know each other on the instant and as if by intuition. Till then, farewell. God bless you.

As arrows, offspring of the bow,
Impelled by parent forces go,
Predestined to adopt the mark;
As fire begets and speeds the spark
The conflagration's heritage
To master; so the author's page
Has been begotten, born and sent;
Upon its reproduction bent
In others' minds and hearts, that they
Its life yet farther may convey.
If it should pierce and kindle you,
To truth and to yourself be true;
Let fly the arrows far and wide;
Scatter the sparks on every side.
In short, and simply; will you look
That others have and read the book
You had and read, and recommend
As having proved your helpful friend.
*You HAVE "THE LIFE" but as you GIVE
Your LIFE that other souls may LIVE,*

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